

NIRVANA

~ HYPERBOREAN BUDDHISM ~



SIEG GRUN

BERSERKER

BOOKS



Introduction

This book is the result of research into the subject of the original buddhist doctrine according to what properly constitutes buddhism in its essence. However the book is not a didactic and pedagogical adherence to the buddhist doctrine in itself and therefore this book cannot be considered authentically buddhist save in a more all-encompassing sense, from the broad perspective of Odin seated on Airthrone viewing Midgard. Rather the purport of this book is to critique the state into which the original doctrine had fallen and attempt a rectification of the doctrine from the *religion* it has become and the many sects into which it has splintered.

It is not a scholarly work but rather a positivistic one as well as critical and a philosophical one in the grand sense of Nietzsche and the traditionalists. The pedantic buddhists of modern scholasticism will undoubtedly, should they pay it any heed, sniff with contempt at its assertorial tone, its apparent arbitrariness and repetition of contents. To these pedants the writer has only silence to offer and with respect to any charges of amateurishness of its claims and discourse amounting to 'mere opinion', the same could be said of that of the most exacting scholarship at least as viewed from the perspective of the original doctrine which views all articulation of the ineffable as 'opinion', and profane philosophy alone, not Gnosis.

This book was designed with the intent to lead the reader to the practice of the original doctrine and following its guidance to the extent it leads to nirvana and not-as in the case of much distortion under the baleful influence of the religious scholastics and monks-to a 'fusion with god', or an identification of the Spirit which is one's-Self (the *Atma*) with 'god', that is to say the Demiurge, the creator of the material plane, but rather towards a realisation of the Self in its-Self beyond the limited state of conditioned consciousness, the consciousness which is simply a reflection reflecting, a mirror of the Demiurge and a viewing of the Demiurge through this mirror of the gaze directed away from the Self (extroversion), rather than within (introversion).

The true Spirit of the Hyperborean is presented in this work, that of an awakened warrior whose path is that of warfare, of warfare against the Demiurge, the Logos, the 'god', of monotheistic religious acclaim, and toward the 'salvation', of the Self and of others from the influence of this Demiurge and His devotees whose motives are the enchainment of the Spirit within the creation of 'god', else a fusion with 'god' leading to their destruction as an individual.

With the principles, these principles in mind the writer offers this work as a compass or instructional manual in the war for liberation. Much talk of 'peace' and 'love', pervade contemporary buddhism and this throughout its history of having become a 'religion', rather than a teaching. 'Peace on earth', may only be attained through self-realisation, not a complicated scheme of moral and ethical precepts and slavish adherence thereto and enforcement thereof.

'Si vis pacem, para bellum'-those who wish for peace must prepare for war. This war has not been initiated by those curious Hyperborean Immortal Spirits who involuted into the material plane-the Demiurge-'god'- has drawn first blood through his capricious and perhaps malevolently intended 'creation', of lower density planes of being (*samsara*) the causal realm of Time and space, of 'becoming' (which is nonetheless identical with himself in manifestation at these levels of density). The cosmic war is a war everlasting and this war necessitates perpetual conduct, combat, to gain the victory over this cosmic vampire who seeks to absorb into Himself the vital force of the captive Spirits. Go forth therefore and conquer first one's-Self-then the Demiurge.

Duḥkha:

The notion of *Duḥkha* in Buddhism has often been translated 'suffering' or 'pain' in the sense of being the condition of worldly existence.

Julius Evola in his work "*The Doctrine of Awakening: Buddhist Varieties of Asceticism*" has qualified this interpretation with that of his own researches into primordial Buddhism interpreting *Duḥkha* to mean 'anguish' or 'agitation' or 'commotion'.

The notion of *Duḥkha* or the condition of samsaric (worldly) consciousness constitutes 'anguish' and equates semantically to 'pain' and is unrelated to 'suffering' in the sense of 'endurance' or 'enduring' the hardships of life or the transience of phenomena and this impingement on the consciousness. This is to import subjectivity into the thing itself which is equivalent to samsaric consciousness and is not equivalent to 'agitation' or 'commotion' alone as these latter may be a part of samsaric consciousness but may also be contained in the Buddha consciousness (*Buddhi Manas*-the 'Buddha mind').

'Agitation' may be a state of mind voluntarily entered into as a deliberate or willful choice, to transform or manifest oneself into a Berserker for the purpose of combat in the world in this state of consciousness, of 'commotion' or 'agitation', being an instrumental means for the realization of optimal striving within the combat.

The combat may be waged with a 'Buddha mind' that incorporates within itself an agitated state, yet itself governed by the buddhi state of being, the soulful mutability of the phenomenal self by the True Self or *Buddhi Manas* (Spirit).

Such superintending over the consciousness is consistent with what Buddhism deems 'liberation' from 'the world' and perhaps even the attainment of *samadhi* though it is not strictly implied.

The purpose or *telos* of the Berserker is the attainment of kaivalya, a total individuation or separation from 'the one' (Brahma; Allah; Jehovah; the Demiurge) and not a passive fusion or a 'merger' with 'the one' as a pathetic slave who courts his own extinction, but rather a transcendence therefrom and a return to the Origin of Hyperborea away from the world and its transience of becoming.

Duḥkha thus is, if properly interpreted, simply a state of being neither good nor bad but simply a state of being that detracts from the higher state of Being if and only if it is descended into as an acquiescence before 'the one' and his 'creation'; paradoxically the general conception of Buddhism consists of ascribing a moral quality to *Duḥkha* and condemning it as a state of being wholly irreconcilable with transcendence, rather than the state of consciousness is something inherently wrong or bad carrying with it the weight of moral disapprobation.

Should this be the primordial or authentic conception of Buddhism it is wrong as the place of 'agitation' is simply the spur to action that enables achievement to be realized or indeed, in accordance with cognition or mentation of whatever kind provides information that conduces to the realization of the *telos* of the being (entelechy), his self-realization, the very something purpose for his incarnation in the phenomenal world.

To condemn outright immersion within the world is to negate the very being of oneself and to deny the value or validity of his existence. If such a state of being is considered undesirable this rejection amounts to extinction of the Self through weakness and a fusion of the self in *samadhi* with 'the one' or 'progress' towards this goal, itself nothing desirable (and therefore is a complete contradiction of the doctrine of Buddha making of it a death cult similar to christianity, indeed the Eastern version thereof).

Insofar Buddhism must be rejected as diametrically opposed to a vital life of progress toward the true goal of kaivalya and this latter attainable through combat within the world through challenge and testing of oneself. The moralizing inherent in contemporary Buddhism (that which developed into the various sects of Mahayana; Zen; Theravada, et. al.) is a clear indication of priestly caste limitation imposed upon the population as control mechanism with its system of 'thou shalt' and 'thou shalt not' conducing to the construction of a slave population docile and obedient to authority as the priest caste desires. Such is 'peace' and 'love' according to them and their hegemonic overlordship is the determining factor of the minds of the population, the exact antithesis of what Buddha (assuming he ever existed) taught is prescribed by the priests rather than the teaching of detachment and separation from worldly affairs. Their function, as with all priests is to interlope and parasitize off the productive as a self-appointed *pontifex maximus* or bridge between heaven and earth who established themselves as an oligarchy of despots concealed behind priestly vestments, though exceptions of a more heterodox kind may exist.

The Buddha's doctrine was about self-control and transcendence and to whatever degree it admitted of 'moralizing' ('moral') elements they were only related to a condemnation of worldly attachment and samsaric consciousness (*Duḥkha*?) and beyond this morality had little place. Given that such an aristocratic doctrine of self-control was unattainable for the 'broad masses' the priestly caste imposed their commentary gloss thereon, extending it with apparent authority to justify the imposition of their rules upon the broad masses.

Thus the restrictions and prohibitions imposed by the priest caste upon the masses are illegitimate though primordial Buddhism's restrictions being self-imposed would not be attainable by those who had incarnated into lower states of consciousness as the 'animals' the priest caste evaluates them also as.

The suffering of the masses is perhaps in some part alleviated through such doctrines of mind control yet these same shackle the mind and create undue limitations amplifying the pain and suffering the 'broad masses' experience through unduly restricting their capacity to achieve their full potential. This undermining of individualism is the necessary consequence of priestly caste hegemony as the latter's function is control of those beneath them and this not necessarily to their detriment but overall an excessive infringement on their potentiality to be something beyond their socially conditioned capacity.

In accordance with the parameters of their dogma all are forced to adhere to those rigid rules which become, in order to maintain this state, extremely Talmudic in their intricacy and stultify any potential expansion or the realization of the full potential of the folk not so much serving as a springboard towards higher states of being as being established as an 'in-itself' restricting the being of the members of the nation.

Thus *Duḥkha* is compounded under a priestly caste regimen in many ways though it is alleviated in others through the masses having imposed upon them a standard of behavior which maintains a certain state of society though at the expense of adequate dynamism, the state becoming ossified under the priestly caste despotism.

The claim of Buddhism that women are a problem is yet more of the examples of the extinction death cult which undermines the essential desire principle that enables the perpetuation of the species and creates an unnatural relationship between men and women through the desire (a natural and healthy behavior within the context of worldly existence) existing between the two being construed as 'bias' or as 'suffering' in the immoral sense of a state of consciousness conducing to 'pain' or 'anguish'.

The fallacy of this claim lies in the fact of woman's place in the world and in the life of men that being a *soror mystica*; a companion and an instrument for the perpetuation of the species and for transcendence via tantric practice. Such things are considered by Buddhism as *Duḥkha*, as 'commotion' with the connotation of immorality projected upon them, the presence of women as in the case of Abrahamic religion being considered a state of inferiority and a degradation of consciousness, indeed of Buddhism itself and an incarnation of an inferior entity existing within the hells or lower astral dimensions, a veritable denizen of hell.

Such a conception is one-sided and perverse as well as unjust though the notion of women being an incarnation of a being whose past lives entail more carnally oriented motivation or experience may very well be true given their stunted development in terms of genitalia, etc. (the clitoris being a stunted penis suggesting they may be a being incapable of higher and more differentiated development-else they choose to incarnate in that form to play their role according to their own will).

Women thus are represented unjustly in Buddhism and yet, from the pragmatic perspective of the priest caste it was an instrumental means of regulating their conduct and limiting their desires, preventing them from becoming priests and thereby preventing them from attaining power as power was still concentrated in the hands of the priests caste out that time.

Buddha allegedly warned that if women were allowed to enter the priest caste they would bring about the degeneration and disintegration of their nations. This has been borne out by practical experience with women working as a collective (coven) to absorb into themselves as much power as possible. As then so today the feminist agenda was used as a means to accelerate this degeneration, the cabal who engineered it knowing full well that it would have this consequence and that this would sufficiently soften up society to enable it to take it for themselves as the priest caste oligarchy of despots they are. Hence the Buddhist prohibition protocol was just and desirable and his prediction as to the deleterious consequences in enabling them to have power within the priest caste was correct.

This however does not mean that desire cannot have its place. Should it not, no bond of spiritual union can possibly be formed as a higher form of motivation [which should justly be called 'desire' (*tanha*) which conduces to 'commotion' (*Duhkha*)] is essential and morally obligatory insofar as the race will be enabled to continue.

Failure to have desire (in a higher sense) means failure to form bonds of Union. Failure to form bonds of Union means a failed society and nation and therefore desire is essential in order to maintain a harmonious and life-affirming order. In so far Buddhism reveals itself to be a death cult modeled along the lines of christianity and indeed, according to Acharya S. and other authors was an antecedent form of christ-insanity sharing many similar themes [the adept or 'master'; salvation through 'good works'; karma/dharma; the doctrine of 'love'-Bhakti Vedanta, etc.; monotheism (Brahma/Jehovah); passive-contemplation; preaching 'non-violence', yet violating those who don't subscribe to their creed if only through passive-aggressive shunning and other aversive behaviors)].

Nietzsche thus was right in his critique of Buddhism though only as respects its priestly caste slave religion and the construal of *Duḥkha* as 'suffering' in a moral sense of something purely negative and to be transcended, not 'worked' with as a means to attain transcendent states of consciousness, the 'right-hand path', a pacifistic contemplation of 'the one' (Demiurge death cult) as opposed to the 'left-hand path' of active nihilism which Nietzsche's doctrine paradoxically shared in common with Buddhism to a degree and Evola's construal of Buddhism as an 'active nihilism', a formula for imminent transcendence through self-negation of the lower states of consciousness.

Anattā ('no-self'):

The conception of 'no-self' (*Anattā*) in Buddhism is a source of much controversy and deviation into error. The Buddhism of today has adopted a mistranslation of the term and applied it incorrectly to the True Self/Spirit, has created a nihilistic death cult oriented around extinction (*nibbana/Nirvana*) as the goal of its spiritual praxis, it's 'active nihilism'. The confusion between the phenomenal self and its attributes in the True Self, that which precedes and endures beyond the death of the phenomenal self.

Anattā as the conception of primordial Buddhism simply implies that all of that which is not the True Self (Spirit, etc.) is not the self, not the True Self but the attributes which belong to the realm of contingency or 'the world' in christian terms.

Hence the practice of Buddhism, that of *nibbana/Nirvana* (extinction) is designed to detach the True Self from the false, phenomenal self of the perishable attributes which are considered accessory and non-essential attributes of the True Self. The intention is liberation from the material world in a state of *Duḥkha* which is the state of 'being-in-the-world'. Insofar Buddhism is an escapist doctrine and practice designed to detach oneself from worldly contingency through returning to the Origin whence the Spirit came. Such a general conception does not strictly imply a disregard for worldly duty and acting according to the principle of one's incarnation, his *telos* on the earth.

Buddhism would contend that the purpose of the incarnation is *mokṣa* (liberation) and a merger with 'the one' of which he is alleged to be a divine spark or fragment whose return entails a fusion with Brahma (the Demiurge).

Such a purpose is indeed '*nibbana*'/'*Nirvana*' in the proper sense of extinction as fusion with 'the one' entails his destruction and phagocitization eventually and a fueling of the cosmic vampire (Brahma; Jehovah; Allah, etc.).

Insofar Buddhism is indeed a death cult. However it retains value if used in tandem with other practices that enable a transcendence beyond the universe of the Demiurge, practices that were integral to vedism in its origin and the primordial Hyperborean wisdom which preceded this, incorporating within itself left-hand practices of tantric maithuna and working with runes; runic yoga and other forms of spiritual development.

Thus Buddhism in its impotent form of a mere 'negation of a negation' becomes transmuted into Óðinism, a positive creed of self-development of the transmutation of the soul (the phenomenal self) into an immortalized vehicle for the Spirit to remain on the earth as a black sun an immortalized phenomenal Self rendered no longer 'false' but true as incorporated into the gravitational vortex of the True Self.

Buddhism as a praxis of negation, of concentration of mind control, the control of impulses in its intentional supersession of the desires of the phenomenal self, is thus acceptable as a basic practice whether undergone solo (preferably) or in collectives (perhaps pragmatically useful for special purposes-networking, etc). Thus this path, under the current conditions of Kali Yuga is the only viable path of existent predominantly mainstream 'spiritual' religious organizations should one seek affiliation therewith. The criticisms of the varying subjects in their mainstream forms (of Buddhism) follow and the reader must keep in mind the erroneous doctrine of them all in terms of their exoteric rites and ceremonies the major sects of Buddhism which had developed throughout history may be presented as follows in order of utility as a potential path along which you tread: Theraveda; Vajrayana; Zen; or Mahayana.

Vajrayana Buddhism being as closest to the original Bon Po religion of Tibet as possible, it is closest to the Hyperborean Wisdom that can be obtained as of this time in the form of a coherently existent system of practices in organized form though it is of course an extremely degraded form thereof. The only thing closest is the 'mythos' of the European concealed and buried behind (and by) christianity and its mythological folktales, etc. and thus has yet to be accessible as a spiritual formation as of the time of this writing on a sufficiently organized or broad scale to be accessible to the average person so inclined.

Indeed the paganism of the ancestors does not exist in any organized form any longer though it pervades in distorted form the religions and indeed the secular world though the form of its manifestation is held captive just as they who exist within this matricized world are held captive by their jailers the wardens of the prison of the Demiurge.

Vajrayana thus appears to be a valid path and is foremost amongst those which may be conducive to transcendence if not in whole then in part (as aforesaid owing to the fact of Vajrayana not incorporating yoga and other practices, especially those of a runic nature).

Nimrod de Rosario critiqued yoga in general in his work "*Fundamentals of the Hyperborean Wisdom*" though it is questionable whether his critique is valid. He contends it causes the fusion of the Spirit to the soul through the rupture of the kundalini organ leading towards the eventual extinction of the Spirit and not its liberation from the Time-cube of the Demiurge (spatio-temporality). Whether this is true or no Vajrayana entails redeemable elements in spite of the possible inclusion of kundalini yoga and therefore is tolerable and pragmatically useful though by no means exhaustive or adequate spiritual path.

Second in order of possible paths to tread would be that of Theravada which adheres closely to what it alleges to be the original Pali canon of Buddhist texts though this canon itself incorporates much gloss and texts not attributable to the Buddha (assuming he ever existed which is not likely, making Buddhism itself largely a priestly caste invention to attempt a rectification of the degeneration of vedism/vaishnavism through a rationalist philosophy which functioned to discipline the Brahmanical caste).

Theravada thus may serve as a template of primordial Buddhist philosophy and practice though its fundamental flaw lies in its adherence to a conception of 'no-self' as the True Self, ie. identifying the Spirit, with the transience of becoming and denying the immortality of the Spirit, claiming it is simply an ever-changing conglomeration of forces. Such a conception is a blatant contradiction of the True and primordial Buddhism which articulated 'no-self' as that which is not the True Self, ie. that which is simply extraneous thereto, accessory or inessential in and therefore 'not-self'. This fundamental error of Theravada makes it at best a vehicle of study of the original source texts and a collective organizational template as well as a pragmatically useful vehicle of collective social coordination and networking.

In and of itself Theravada is limited and divisive and would at most serve as a basic level to develop from but if one had to confine oneself to it *sensu stricto* according to its priestly caste so-called ethics and limitations then it would be a net negative path to follow.

Zen perpetuates this error with its nihilistic conception which had transmuted the Japanese culture in a negative way orienting it toward a nihilistic form of culture in too many ways. The endless rules and regulations of the conduct of Buddhists renders Buddhism more of a regulatory mechanism for mundane affairs at least for the laity and a vehicle of developing a transcendent state of consciousness.

Mahayana Buddhism is a characteristically chinese adoption of Buddhism refracted through their consciousness with much moralizing and oriented toward a doctrine of 'peace' which conception is foreign to the original Buddhism which was oriented around transcendence not any 'morality' or expression of the sentiments of a particular culture group (culture organism) encoded in what this same calls 'morality'. Additionally it contains an implicit worship of the Demiurge and advocates a fusion therewith in a communistic-pacifism.

Buddhism in its proper form, being oriented toward the Origin, is by definition not concerned with morality and insofar as it concerns morality it fails of its mission to 'liberate' the captive Spirits who can only affirm such liberation by transcending the worldly state (*Duḥkha*) and the lower condition of the false self and transcending this through overcoming desire (*tanha*) the orientation of the consciousness toward the phenomenal plane of being, keeping us trapped within the matrix of Zion.

Extinction (Nibbana/Nirvana):

The Buddhist conception of *nibbana/Nirvana* or extinction relates to the 'active nihilism' of Buddhist ascesis or practical asceticism and entails the negation of the externality of the phenomenal self, detaching oneself from these states of one's being which are extent only as perishable and transient analogs of the self (and what therefore are not the True Self, ie. and that 'not-self'). The dissociation process of extinction is similar to what Edmund Husserl has called 'bracketing off', dissociating the Self from that which is phenomenal as an active or dynamic process of nihilistic non-identification, as means of identifying the Self in its Truth, 'intellectually' understanding it in terms of the Origin of one's being divorced from accessory states of existence. Extinction thus is nihilating nihilism, an active-dynamic process or realization of the True Self through this process of 'bracketing off'. It is a means of self-identification, a positing of one's True Self not through an affirmation of a phenomenal and transient appearance but rather through a negation of the 'not-self' (no-self) and if so an automatic emergence or manifestation of the Self (Spirit) through this process.

The ethically imperative nature of this process lies in the goal of the captive Spirit to return to the Origin (Hyperborea; the Uncreated Light) and to oppose 'the current of disintegration' which leads to the dissolution over the incarnations of the Self and its energy/substance/essence through the phagocitization by the monad ('the one'-Brahma; Allah; Jehovah, et.al).

To attain transcendence entails an active nihilism, a dissociation from the phenomenal plane and this is the active process of the *vama marg* or left-hand path of opposing the Time-flow of 'the one' (the will of 'the one' having begotten the cycles of Time, temporal ecstasies-which are this 'current of disintegration', that may be identified with entropy).

To attain Eternity, to return to Hyperborea, is to follow the path of the leftward swastika which is that of resistance to 'the one' and His causality ('Time-flow' of manifestation), against the cycles of Time. Contrary to popular opinion Buddhism is not a passive contemplation or an ideology centered around 'morality' but rather an ideology that is a praxis centered around transcendence.

In itself it leads to problematic conditions within the world (if improperly understood) with the would-be practitioner being 'indifferent' to his own race and indeed to all of that which is 'other' to himself (and his phenomenal self as his True Self entails a purpose and this implies an ethical obligation to care for and assist those of his own kind first and foremost and those other to his own kind posterior thereto to the extent these groups conduce to the ultimate goal that of the spiritual return or realization of *Kaivalya* the true *telos* of an authentic Buddhistic praxis-complete individuation and separation from the universe of the Demiurge and his spatio-temporal causality-for himself and his own).

Extinction thus is the *conditio sine qua non* of transcendence and yet in and of itself is inadequate if construed as a simple dialectical process of negation or a conscious negation of transient states of consciousness voluntarily or involuntarily undergone. In and of itself it is nothing save a 'clearing the path' of that which it is not and without sufficient challenges that enable the clearing to be effective, through placing across one's path external appearances and sensa or stimuli that disrupt and activate the consciousness and necessitate as a reaction a nihilating nihilism or 'bracketing off' (it is ineffective and simply a recipe for extinction of the Spirit through not having developed a sufficiently strong Self) and self-attachment and self-identification through realization, a sufficiently stable bond (to enable its endurance).

A positive path is necessary and this entails the appropriate techniques of self-realization: tantric maithuna; subjecting oneself to external stimuli as a challenge to strengthen the Self in relation to which one must comport oneself without effect, immersion of oneself in these challenging situations and a willingness and ability to oppose them with an essential hostility as their defining characteristic. In this context martial arts are an example of the challenges one might subject oneself to especially in their traditional form of a lifestyle of a complete devotion to the art. So too the life of a mercenary or a criminal might be an option for those willing to transcend their base state of samsaric existence, that of the bourgeois moralizer whose existence entails an adherence to rules and regulations imposed from without and not adhering to a law of one's own, being conditioned by externality and not by one's inner being (which is not to say the bourgeois lifestyle cannot accommodate some forms of transcendence). Indeed the riskier the action the more probable that one may attain this return to Hyperborea as subjecting oneself to the highest degree of challenge that which threatens one's life in his phenomenal self.

Such an experience or challenge whether undergone over time or no is of necessity the surest path to victory in Eternity though to all appearances it is a defect in this world.

Mara-ism:

The 'evil' deity referenced in Buddhism is named 'Mara'. This entity seeks to trap one within the material plane and to distract the captive Spirit with his spatio-temporal causality rendering this captive a 'reverted Spirit' whose conscious awareness is directed toward the false infinite or the 'Demiurge' creator of the material plane of transit becoming. Indeed this deity may himself be likened to the Demiurge and the deceiver Mara is a generative principle of 'the great deception' of samsara or illusion, the spatio-temporal causality that is 'becoming' or 'Time' and that is the substance or essence of the Demiurge whose essence is his existence.

Hence Mara is equivalent to the Demiurge who is equivalent to Jehovah; Brahma; Allah and is the true 'evil genius' of the creation, the architect of evil of the world of matter.

To avoid becoming entangled in the world of the Demiurge, in his false appearances, one must be oriented toward the Origin and this through the appropriate techniques of meditation; yoga practice; fasting and other forms of dissociation from the spatio-temporal sensory manifold; conditioning the consciousness to avoid being affected thereby.

The true worshippers of the false god Mara are mainstream organized religions and are the true evil of the world, they who would emphasize a devotion to Mara (the Demiurge) and to his illusory creation and to an immersion in the false reality of the religious texts scribed to mock and enslave the population with these as instruments of mind control and enslavement.

The agents of Mara, like their 'father' in the lower heavens, use those and myriad other instrumental means to condition their slaves to bear the yoke of their despotism and to harvest their energy from them.

These true agents of cosmic evil, the devotees of 'the one', perpetuate endless hardship and pain throughout the world and this by nature as their only form of existence is 'conditioned existence' that is to say 'worldliness', an immersion within the world of entities and the necessary states of temporality bound up with same (determining or conditioning their consciousness yet further to be *samsaric* and worldly, spiraling down with the entropy that is the Time-flow of the Demiurge, the slippery slope into the abyss which they of necessity follow as so many turds in the toilet bowl sucked down into the hells through being unable to ascend beyond their state of lowest density of consciousness).

Such leaden 'men of clay' may make pretense of having attained a state of 'transcendence' when in actuality they have attained nothing but simply posited themselves yet further as a being whose being is *samsara*, 'conditioned existence'.

They who worship Mara and who have bound themselves through counter-initiatic rites and rituals, they too are *de facto* suicides existing simply to expire and yet, diluted by their own ego, puff themselves up in vanity that they are 'immortal'-immortal to the limits of their deity existence to be consumed by him in *Pralaya* (the night of Brahma when the Demiurge consumes Himself as the terminal point of his 'temporalizing temporality').

This creed of Mara-ism (which amounts in practical terms to the contemporary mainstream monotheistic religions-Abrahamic and Hindu) is that which is a recipe for the extinction of the Spirit over the incarnations, subjecting oneself to a gradual degeneration of vital essence of the True Self through a failure to strengthen it, to integrate its elements and through a failure to oppose the countervailing forces which are equivalent to the 'creator' in his manifestation, His 'will-to-power' or 'Time-flow', which is to say the same thing. In the cosmic *bellum omnium contra omnes* it is a 'kill or be killed' scenario with the killing of the '*tanha*' (desire) consciousness or its transmutation toward a higher orientation, toward the Origin of Hyperborea.

Those who allow themselves to follow a path of contemplation and have not developed the capacity to resist these forces which impinge upon them round-the-clock fail to attain a sufficiently strong state of being, of integration of the facets of the phenomenal self into the 'Olympian nucleus', to use this term of the Spirit, will undergo the disillusion in this life or in a subsequent one, either fused to the Demiurge as a living dead entity, a mere projection of the consciousness of 'the one', or will simply become fragmented through their disintegration by the elementarwesen and their earthly minions, the slave system they operate as mechanism of loosh harvesting, feeding themselves on the energy of their slaves the captive Spirits.

Carrying out 'the Lord's work' is tantamount to carrying out the word of Mara, Jehovah-Satan-whatever the name may be one uses to designate the Demiurge or creator of matter. The minions of the Demiurge or the architects and co-creators of the architecture of Zion, the slave system of usury and slavery which constitutes the world order and indeed has always so constituted the world order throughout the Kali Yuga, (the last 5,400 years) through the agency of the demon seed or children of 'the one' transplanted onto the earth for the purpose of its enslavement by the extraterrestrial servants of the Demiurge, the 'Yahweh collective' (reptilians; greys; mantids; insectoids, etc).

These 'chosen' minions, constituting Jehovah-Malkuth according to their Kabbalistic lore, are the earthly instruments of the will of 'the one' and His hierarchy of dark forces culminating in themselves as intermediaries between the non-magian 'gentile' masses and their overlords the black magician pontiffs of the false light of the Demiurge and of Chang Shambhala (the occult hierarchy's highest echelons beyond the humanoid level).

Mara worship is the orthodoxy of modernity and shows its true face under the influence of an aeon of accelerating Time-flow, the death spiral of the Kali Yuga perhaps the ascending spiral (and spiral of ascension) of the Satya Yuga of a new golden age, a toroidal spiral of Vril elevating the consciousness of they who are still trapped in densest lead (but this may very well be a pipe dream).

Of course the artificial timeline concocted by the demon seed (and presumably their overlords the 'Yahweh collective') and encoded in their sacred books of witchcraft (Torah; Quran; Talmud and perhaps even the Bhagavad Gita) all serving to attempt a hijacking of this 'end times' aeonic shift or transition and to attempt a re-presentation of a fear-based 'doom and gloom' state of consciousness which serve to situate one in the matrix and to enable them to perpetuate their slave system rather than to permit its destruction and an escape therefrom.

Mara demands sacrifice and the 'culling' Time is clearly being prepared at this point with the devotees of Mara beginning to hoard their wealth and to sequester themselves in their privileged enclaves while they simultaneously orchestrate chaos, blaming it on their victims as a classic and for them characteristic act of black magic inversion or reverse projection. Mara seeks blood and the bloodlustful slaves of Mara are eager to serve him the lives of those they deem 'unworthy', ie. those they have no use for as slave labor.

The intention of the synarchy is a mass culling of the population and the time of the reaper is 'at hand', and 'end times' scenario they themselves seek to orchestrate and manifest into being. However, the tables have a tendency to turn as the rulers of the Aquarian age are Saturn as well as Uranus. Saturn is the restriction of the world order synarchy, Uranus the liberation of the Spirit from the maw of Mara. Those who follow the Saturnian path of right-hand path Demiurge worship find their fate with Him, those who seek liberty must follow the leftwards swastika to the Origin.

The christianity of the East?

Nietzsche's conception of Buddhism as the christianity of the East is invalid for the following reasons: 1) it is not a passive creed; 2) it is not oriented around worldly resignation in its original and authentic form; 3) it is not concerned with messianism or reliance upon an external Savior but upon oneself (self-realization). Nietzsche's conception of Buddhism views this creed from the perspective of the surface appearance of a purely contemplative and pacifistic worldly resignation and escapism, an atrophy of the consciousness through this apparent failure to cultivate adequate will-to-power.

Insofar he has missed the mark completely as the 'Buddhistic praxis of acesis' is that cultivation of will-to-power itself, the active nihilism of non-identification with some states of consciousness and a transcendence thereof through the nihilating nihilation of concentration and mind control tactics, a self-regulation of consciousness and a dissociation from identification with an attachment to the phenomenal self and sensory effect.

Insofar Buddhism in its proper form is the antithesis of anything christian as it represents and embodies the solar masculine principle of consciousness, that of the immortal (or putatively and relatively Immortal Self) Spirit, that which transcends the spatio-temporal matrix of the Demiurge and has its place in Eternity in contrast to the 'lunar-magian' mutability of the *samsaric* consciousness oriented around feelings and emotions, the transient states of mind which have their place in the lower senses and can't overcome these states.

The messianism of christ-insanity is a complete absence in Buddhism as this 'absent god who is coming' motif is an absence in Buddhism which concerns itself exclusively with self-development or rather annihilating the non-self (anatta) or that which negates the states of being that are accessory to the being as means of transcending the undertow of phenomenal existence.

Messianism in its Abrahamic/Magian form by contrast consists of a reliance upon an alleged (and indeed fictional) plasmation of the 'alleged' absolute 'the Demiurge' and an absolution of any self-support or independence instead of a reliance or dependency upon the thought form of the 'fictional man' the Messiah be he the Imam Mahdi; or 'Jesus' or 'the chosen people', etc.

Buddhism in its original form is not oriented around worldly resignation but an active practice within the world as means of transcending it, a focus on a certain self-conditioning, of Olympian detachment as means of overcoming worldly entanglement and the concomitant *samsaric* consciousness developed through such attainment. The christian program consists of what it calls a 'being in the world and not of the world' yet its entire focus is on having a population subordinate themselves to the thought form of 'christ' and thereby transmit their thought energy to the 'chosen people' through sympathetic magical resonance, binding themselves to the egregore and positioning themselves in a weakened state of being (through the christian 'ethics' of a pacifistic weakness and self-abnegation) to be vampirized by their self-chosen masters. 'Being in the world' for the christian means existing as a 'milch cow' as Nietzsche said, to be leeches off energetically through the black magician manipulation of the 'chosen people'. 'Being in the world' for a Buddhist entails an ascetic praxis that is the entirety of his life and which is the antithesis of christian 'ethics' which are the practice of christianity, a program of communism and slavery.

Nietzsche's doctrine of 'will-to-power' was undoubtedly influenced by the magian. He was affiliated with mages such as Lou Andreas Salome; Paul Rée and Peter Gast as well as masonry ('magianism for gentiles') and he was probably a freemason himself, hence his devotion to the Demiurge and to the Demiurgic ethics of magian-freemasonry which is that of a violent worldliness of black magic witchcraft, of selfish aggression against others.

A further distinction between Buddhism and christ-insanity is the obsession with what Julius Evola called 'moralizing fetishism' and its absence in the original teachings of Buddha which emphasized an aesthetic path and ethics but not a violent aggression against those who did not adhere to the letter of the teachings of Buddha.

These teachings were not established as any divinely inspired law but rather as recommendations and prescriptions bound up with the path of realization, failure to follow which or deviate therefrom being simply the loss of the transgressor, and prescriptions only entailing any punishment in the event of harming others whereas in the christard mind program the obligations imposed upon the population created a monster of a judgmental and control freakish nature that has revealed the consequences of its 'ethics' throughout the history of christ-insanity ('witch burnings'; 'witch-hunting'; the Inquisition; slavery and colonialism, etc.).

Thus Buddhism cannot be said in its original form to have much in common with christ-insanity save perhaps an orientation (in the case of Buddhism one authentic, in the case of christ-insanity one inauthentic) towards transcendence, towards the Eternal and away from 'worldliness'. It is on this basis perhaps that Nietzsche propounded his critique of Buddhism as a world-denying creed. He erred in that the world denial is an 'active nihilism' and not a passive rejection of worldliness in the form of an extinction creed leading to the atrophy and death of the Spirit (in the Sermon on the Mount and the 'path of peace' of christ). Rather the extinction pursued is that of the phenomenal self not through passive rejection and avoidance of worldliness but rather through an active transcendence of worldliness. The path of christ amounts to the path of perdition towards annihilation of the True Self by an assimilation thereof in 'spiritual Israel' the hive mind egregore conjured up by the 'chosen people' who originally formulated the creed and the path of the Buddha being the path toward the attainment of immortality through a detachment from any egregore or structures 'not-self' (*anattā*).

Thereby the True Self is situated in its proper place and the goal of the left-hand path of the leftward swastika is realized, that being the absolute individual or *Kaivalya* as opposed to a fusion with the Demiurge.

Taṇhā:

The Buddhist concept of *Taṇhā* as typically translated 'desire' or 'thirst' and this is considered the bug bear of Buddhist existentialism, of its aesthetic praxis, the existential modality or state which is to be subject to a negation or overcoming through the praxis of *nibbana* (not-self) a non-identification with the states of consciousness considered as the state of desire consciousness. Deleuze and Guattari spoke of 'desiring flows' and they as typical marxist mages considered the existential modes of consciousness, that being undergone as a default setting of 'consciousness' as the universal condition of 'man', projecting as per the usual magian arrogance their own tellurian/lunar consciousness upon others, they who especially have the Olympian consciousness of the gods inherent in the blood memory that being the Aryan.

The 'desiring flows' of Deleuze and Guattari served as a mode 'the chosen' would impose upon their goyim underlings attempting to reduce their level of consciousness, their ontological state to that of a zombified slave minion such as a christian and his lunar consciousness or the communist with his tellurian consciousness directed in the former case towards emotion and indeed an addict of emotional states of consciousness become habitual, in the latter case a yet more extreme case of worldly sensationalism and hedonism, dragging their prey into the mire of the corrosive waters.

Thus can be seen how christ-insanity devolves *ordine geometrico* into communism, from the pseudo-spirituality of the lunar consciousness to the materialism and hedonism of the telluric, both creeds being external forms of certain lower states of consciousness which represent a reduction of level from the heights of Olympus and the Hyperborean Wisdom attained through transcending desire to that of desire itself, the alleged 'divine' christian simply being a transitional stage toward the lowest states of consciousness.

This is a *reductio ad absurdum* of the synarchy which is imposed upon their enemies through cultural confusion and a distortion of the culture of others they wish to destroy. The examples of mithraism and other creeds from which were borrowed to concoct the christ ideology being transmuted into a counter-initiation reveals the 'mystery' of the cabal's black magic, rendering an initiatic praxis purely materialistic, leading the Olympian consciousness of the hero toward the slave consciousness of the 'christ archetype'.

Taṇhā is a state of consciousness the synarchy wishes to 'work up' and their slave minions as means of binding them to the material plane and eventually fusing them to the Demiurge, their Spirit being extinguished thereby.

The man of *Buddhi Manas* who has detached himself from this state of consciousness cannot be torn down by the synarchy and its endless agents and their pervasive assault against him using all manner of phenomenal means to drag his consciousness down to a lower level of being. "All life is struggle" and the greater jihad of this incarnation is a self-overcoming, an overcoming of the phenomenal self and its reactive mindedness, its emotional mutability and its attachment to entities (sensa; percepts et.al).

Viveka/Paviveka:

The Buddhist conception of *Viveka* or *Paviveka* has been translated 'detachment' or 'aloofness' by the translator of Julius Evola's work " *The Doctrine of Awakening: Buddhist Varieties of Asceticism*". This is the fundamental basis of Buddhism, that of detachment to the consciousness and the transience of becoming, situating it in the higher principle, the 'Olympian nucleus' of one's being. The stream of consciousness that is the phenomenal self-cognizing the endless 'Heraclitian flux' of becoming amidst the ocean of Being one must shift his focus away from and towards the irreducible 'I' (Spirit; True Self) that has no relationship to this flow of *samsara*.

This indifference however or an 'aloofness' does not preclude one's duty to one's own kind, far from it. Rather it entails this duty and that it will be undergone with detachment with that same aloofness which is reflected in the Taoist conception of '*wei wu wei*' or 'actionless acting', acting without being affected and from principle.

The modern world and its proselytes have embraced Buddhism in a specious way as means of seeking a psychic soporific or draught of 'inebriation', and mind numbing narcotic to pacify their neurotic sensibilities and to enable their perpetuation of a state of selfish comfort and pleasantness which they as associate with 'peace'.

Such a self-serving hypocritical stance is diametrically opposed to that of an awakened *Buddhi Manas* which has no relationship to self-satisfaction but rather to a transcendence of any feeling state, a complete aloofness (*viveka*) from the emotional state of lunar consciousness.

Indeed in so far this distortion of primordial Buddhism is a re-presentation of christianity and the 'christ archetype' though inverted toward a selfish and not an ostensibly altruistic comportment toward those 'not-self'. It purports, does this hypocritical stance of 'aloofness' to be a display of transcendence or even an attainment of such a state and yet is simply a mode of consciousness adopted for the purpose of selfish feelings and a self-conditioning of a state of pacifistic 'inner calm' which are tantamount to a certain feeling state that absurdly represents itself as 'transcendence' but in reality is simply a state of flatness or lethargy (apathy).

The existence of the being on earth entails a destiny of purpose and this same implies that such a state of purely passive inertia is contrary to the *telos* or purpose of one's incarnation, which of necessity entails duties and obligations towards others and not indiscriminately but always to the exclusion of some and the inclusion of others, a devotion to some and an antagonism towards others even to the extent of one's self-immolation and destruction of others.

Viveka meaning 'aloofness' simply means a detachment, a dissociation of oneself from phenomenal existence as it impinges upon one's consciousness and a 'situating' of the consciousness in the Origin, in Hyperborea. The 'Western' (by which is meant the magianized society and culture of densest lead, the society and culture of the Kali Yuga) Buddhist fails to detach themselves from emotion in addition to failing to perform their duty towards those who are most close in kinship to them which is to say their own kind. In so far they incur their karma and, in spite of their self-satisfied babble about 'peace' and 'one' or 'love' they will reap a whirlwind of karma once the bourgeois democracy enters further into its death spiral.

Anicca:

The Buddhist conception of '*annica*' has been translated as 'impermanence' in the work of Julius Evola (translated by H.E. Musson, aka. Nanavira Thera). This is equivalent to the 'Heraclitian flux' of becoming depicted in the works of Heraclitus as a river that can never be stepped into twice and that others have associated with imminence or a state of 'being in the world' (Heidegger) or 'worldliness'.

The flux of becoming is that state of imminence and is the transience of the phenomenal world which such as Nimrod de Rosario would call 'Time-flow' or the manifestation of the will of 'the one'. This substance that is Time (densified and crystallized light), 'temporal temporalization' in the words of Heidegger, an influence of the 'will of god' rendering the captive Spirits trapped in an ever greater material density through the yugas of the manvantara, the temporal epochs of the 'breath of Brahma' (this substance that is Time) is 'impermanence' (*annica*) itself and they who have bound their consciousness thereto have become subject to Time, live 'in Time' and 'go the way of all flesh', accelerating the fragmentation of their self through its attachment to the Time-flow of the Demiurge, the 'corrosive waters' of the Kali Yuga.

They who have cultivated the capacity to 'surf the Kali Yuga' to 'ride the waves' of this tempestuous flux of the ocean of being have returned to the Origin, to have overcome impermanence dwelling within the black light of Eternity, the Uncreated Light which preceded the existence of Time (the manifestation of the Demiurge).

The kaleidoscopic whirl of appearances that impinge upon the consciousness 'in Time' and upon the senses of the phenomenal self (the false self of body and soul) serve as the Demiurge's trap to anchor the captive Spirits in lowest density and to absorb their vital essence over the incarnations culminating in the inevitable extinction of the Spirit through its fusion with 'the one'.

They who have come to identify themselves (ontologically, creating a fusion with the lower self of the body-soul complex) as the thing of flesh and bone, of emotion and reason, have in proportion to such an identification 'gone the way of all flesh' through attachment to this 'impermanence' and have thereby lost their place in Hyperborea, having become a 'reverted Spirit' in the terms of Nimrod de Rosario, the consciousness shifted toward the false infinite of the material creation and of lower density 'Time-flow', toward the Demiurge, and away from the Actual Infinite of the Uncreated Light of the Black Madonna, the 'Virgin of Agartha' as Rosario has dubbed the ineffable unmanifest, the incognizable sublimity of the black light, the light of night.

Citta-Santāna:

In Buddhism the concept of *citta-santāna* has been translated 'I' and refers to the phenomenal self or that self which exists 'in Time', is perishable and subject to generation and corruption. This self is 'not-self' in Buddhism, not the irreducible principle that is oneself (Spirit; the 'Olympian nucleus' of one's being which supersedes all conditioned states of being, ie. that which is unconditioned and which exists in Eternity).

The conception of this phenomenal self has been likened to a current of Time, of fire, or a state of combustion, like combustible materials igniting through the inner drive of the being that is the amalgam of forces that manifests its will-to-power in the form of a vampiric absorption of being into itself (the 'desiring flow' of Deleuze and Guattari the magian marxist ideologues).

The 'Olympian nucleus' Evola refers to is not identical to this self but to that which exists independently of the Time-flow of the Demiurge, not this all-consuming desiring flow or amalgam of forces which requires the consumption of energies outside of itself in order to perpetuate its existence and swell its form to the limits of its being according to the evolutive process of the Demiurge.

To be in a state of craving or desire (*tanha*) is to enable the lower self to drag down the higher, placing it in a state of 'reversion' to use Rosario's terminology, to become an earthbound soul bound to the material world, to the substance or essence of the Demiurge, that realm or dimension which can be comprehended by the lower self, that of substance or of phenomena, of 'Time'.

The craving or desiring self is that self which the Buddha seeks to transcend and this through a perpetual negation of the negation (an 'active nihilism' as Evola spoken of in his article on Nietzsche and the will-to-power). *Citta-Santāna* is thus the phenomenal self in its existence, a 'craving'; a 'burning desire'; an 'unquenchable thirst'; the phenomenal self as a vehicle of this 'desiring flow' consuming itself as it consumes others.

Apamāna

In Buddhism the concept of *Apamāna* is adduced translated in Julius Evola's work (by the English translator H.E. Musson) as a 'limitless' or 'infinite states'; 'irradiant contemplation'; connoting the dissolution of finite states of being). The notion is through an active process of *nibbana* ('bracketing off' in the terms of Edmund Husserl the magian phenomenologist who reduced the concept to a psychologistic or materialized form of perception), and non-identification with the 'percepts' or states of being that would serve to limit the 'I', to the lower worlds/realms or dimensions of its being. The function of such a praxis of 'active nihilism' is transcendence and the attainment of higher states of being, to transcend conditioned and worldly consciousness and to attain a higher state of being that enables one to escape the matrix of the Demiurge and a fusion with Him.

This process of 'irradiant contemplation' is the radiation of the being in its amplification of its nature and beyond spatio-temporal bonds, amplified in its intensity through concentration and meditation, through annihilation of that which is external to one's True Self. The 'Olympian nucleus' of his being, that is his Being itself, radiating outwardly, breaking through the lower vibrational and lower density states of temporality, of the denser forms of the substance of the Demiurge, his plasmatic or aetheric essence through an elevation and intensification of his own state, strong through the chains of densest lead in which the majority are caught and held captive in the prison of the Demiurge. Just as higher vibration or acceleration of Time-flow shatters glass with the increase of the pitch of an operatic voice so too the leaden bonds which the Demiurge has emplaced around oneself are sundered through and the captive Spirit who undergoes this 'irradiant contemplation' (*apamāna*) has managed to attain his liberation.

In conventional Buddhism, that of today, there appears (as far as a writer can discern) a confusion regarding the state of nirvana which is allegedly attained through this process as its resultant product of the transmutation of the base metals of the phenomenal self into the 'gold' of the purified Self, the immortalized (liberated) Spirit. It is not a fusion with 'the one' which primordial and authentic Buddhism prescribes and interprets to be *nirvana* as this would entail a fusion with the Demiurge. Rather it is a transcendence beyond such an identification as means of attaining an immortality in the Origin, in the black light and toward the green ray of Hyperborea.

Contemporary Buddhism speaks of *nirvana* as a fusion with the Demiurge and therefore restricts itself to the lower planes of manifestation and precipitates its eventual extinction in *pralaya* even should it have attained the highest states of conditioned existence within the realm of the Demiurge. A liberation of the Spirit may be attained only through the detachment from and hostility towards matter and the material plane and not an acquiescence thereto but an antagonism and indifference.

Thus to speak of 'love' and 'peace' as the goal of the primordial Buddhism is to project retrospectively upon the traditional praxis of Buddhist ascesis the sentimentalism of the 'christ archetype' which has been transmitted to the bearers of the torch of the cold fire through the lunar-magian mind program of judeo-christianity that has in recent times simply transmuted into the form of new age 'love-wisdom', a re-presentation of the same archetype at a denser phase of the Kali Yuga.

A 'radiant contemplation' is a mode of exit from the Demiurgic trap but only goes halfway perhaps. Without sufficient challenge it can only lead to a negation of the negation but in itself does not lead to immortality unless other states of challenge are undergone that are themselves to be consolidated as states of alchemical transmutation and the attainment of the *magnum opus*.

Conclusions Regarding Buddhism As a Path of Awakening

It is fair to assume that Buddhism may be used as a praxis of spiritual attainment against the Demiurge and as a means of liberation from the matrix prison to a degree. Whether this is a complete liberation is not certain for the writer, owing to his lack of acquaintance with Buddhist praxis only viewing it 'from without' and from a rational stance. Its claims and ideas point toward transcendence, to higher planes of being though whether this is equivalent to a return to Hyperborea or no is a question as what is spoken of as its goal is a 'liberation' from the phenomenal self (that which is 'not-self'), a negation of that which is 'not-self' which does not imply an attainment of any immortalized Self but the possibility of an atrophying and entropic Self fused with 'the One' (though perhaps this is a misunderstanding on the part of the writer as 'the doctrine of awakening' appears to indeed lead beyond the matrix of the Demiurge, severing all bonds and leading to liberation and a dwelling in the Origin rather than a fusion leading to extinction? Such is unclear though Evola's presentation states that such a fusion can be gone beyond following the path of the Buddha).

The contemporary distorters of this doctrine (and this from the period shortly after the formation of Buddhism) from the Zen Buddhist to the Theravadin; Vajrayanist and Mahayanists have distorted and falsified and added to the teachings of the Buddha their 'scholarly' commentaries and gloss which has imported all manner of ludicrous excreta and theological rules and regulations of a purely ceremonial and formalistic nature having no relation to the original teaching of the Buddha (assuming he ever existed beyond the simple archetype of the initiate or guru such as 'christ'; 'Ödin', etc.).

Thus the confusing importation of the exoteric theological 'christ archetype' into the pure doctrine, like a backwash of sewage into pure water has contaminated the original Buddhism and thus it is not readily approachable at this time. The practices themselves are available as far as the writer knows through an actual involvement in orders or organizations and if outside thereof he would caution the reader to compare and contrast the two and, if equivalent, undergoing an independent and isolated practice may be best to avoid the psychic contamination of Others though this itself could pose a challenge conducive to transcendence and thus both independently and separately immersed in a social gathering may be options with an emphasis on seeking authentic practice in both and drawing upon the practice of 'professionals', ideally from the source of most authentic monastic life such as Myanmar (Burma) or Thailand and the surrounding region (Sri Lanka; Bhutan; Tibet, etc.).

In and of itself Buddhism emphasizes a nihilistic nihilation of the phenomenal self and may be positively supplemented with yogic and other forms of magical praxis as means of developing a more purified physical vehicle to enhance the awareness of awareness Buddhism leads to.

Avijja (ignorance)

The Buddhist conception of '*Avijja*', relates to conditioned perception and the state of samsaric consciousness. Or, more appropriately translated 'agnosia', or lack of Knowledge (in an agnostic sense of 'immediate apprehension of essences', or the higher intuition/supra-rational consciousness/intellection/transcendental apperception, as it has been phrased and termed by various esotericists and philosophers throughout history).

Hence the lack of focus on the Self, the gaze shifted away from the Self and toward the phenomenal world of transience, toward the world(s), of conditionality and away from the unconditioned state of Self-centredness. Hence *Avijja*, or ignorance, is an ignoring or failure to attend to the Truth of the Self, which is that which precedes the act of perception and is the cause of perception itself as a principle of one's being, focusing itself on that which is external or posited as such in 'ignore-ance', a positing of the phenomenal appearances as external to the Self rather than the external appearance being 'bracketed off' (from the Self and under its conscious control, a construct of the consciousness knowingly and actively posited as controlled contents of consciousness. The inner vision is maintained in the case of he who knows and is the promontory from which is viewed the chaos of the 'creation', and its seemingly endless flux of appearances as Odin seated on Hlidskjalf or 'Air Throne', reviewing the realm of Midgard with a calm and imperturbable detachment, unaffected by the appearances (posited as simply contents of consciousness from the inner gaze), yet affecting the appearance through will and the necessary intervention, the mobilisation of the corporeal form and other higher forms under the aegis of the will, that is to say the Self, asserting itself over and against that which would penetrate the fortress of the mind of lesser beings.

The latter, they whose mental focus (Archemon), if at all existent or established through the act of consciousness as a fortress has within its walls, fissures, are properly considered 'a vizier', not harming, having either the awareness of the defects present in the walls nor perhaps having the ability to patch them up and are thereby susceptible to a fall from grace, to a diremption from the Self, their Self from themSelbst, an involution into the corrosive waters of samsara, a gradual (depending on the persistence of this state and the intensity of its presence), reduction of the level of consciousness to a debased state of 'Spiritual reversion', in the phraseology of Nimrod de Rosario, to a state of 'extroversion', from the Self.

The lack of inner strength is the cause of involution, and this lack of inner strength is a result of the fascination of the Self with that which is 'Other', to itself. This fascination indicates a fallibility in the particular being as well as the intensity of the phenomenal appearance, which has captured the conscious awareness of the being and which 'phagocitizes', the being's will (bioenergy), thereby weakening its 'archemon', or fortress of the mind which, as so many vines, prizes apart the stones leading to a state of ruin, the disillusion of the being through inner weakness, and inability or lack of ability to situate the Self in the Self (the khabs is in the khu, and not the khu in the khabs).

Focusing on the 'Other', posited and constructed as 'Other', and through a passive weakness of will allowing the other, the phenomenal appearance, to impinge upon the consciousness and to phagocitize it, to drain the being of its vital life force through transmission of the directional focus (will), toward the entity as an object of fascination is the ignore-ance of the involuted 'being-in-the-world', becoming entangled in the spider's web of phenomenal appearances and, struggling in its webs, drains itself of its vital force, assuming the being in question has not become sufficiently weakened to be incapable of putting up a struggle in the first place.

To fail to view the phenomenal world of the Demiurge through the Self is to labour in *avijja* or ignore-ance, ignoring through inner weakness, the Self in itself, and shifting its gaze toward the transient other. That sentient other beings 'in the world', be they a Spirit sphere Hyperborean or simply a juxtaposition of phenomenal accretions, a syncretism of the archetypes, are conscious entities governed by what Christian Cortes calls the 'hunger design', or the 'metaphysics of hunger', namely, the consumption of that which is external to the Self (as energy), and motivated to vampirise and consume that which is 'Other', as a means of empowering and serving itself-the phenomenal Self in the realm of the Demiurge, be it operated by the 'operating thetan', of the Spirit, or devoid of Spirit, and simply the operation of the Demiurge in a hypostatic form, seeking to fulfil its entelechial finality as original archetypal design, and this through dwelling 'within the world', necessitating the consumption of life and operating according to the 'vampire metaphysics', of conditioned existence, which is encapsulated in the phrase: '*mors tua vita mea*' ('your death is my life'). Those who have not been able to make a return through gnosis, through a situating of Self within the Self, are impelled by the Demiurge and whose condition is a virya, a lack of knowledge, becoming entangled in the world of phenomenal appearances with the shift (better said 'deviation'), of the will, ('one-pointed concentration of attention'), towards others, toward the phenomenal appearance, becoming vampirised by the entity which appearances, which appears to consciousness as '*heteron*' (Other), rather than being controlled and dominated by the Self, rendering the '*heteron*', '*auton*'. To overcome the debased state of 'Spiritual reversion', subjecting the Self to challenges, strengthening the ego and, 'bracketing off', the phenomenal appearances; placing them under control of will is requisite.

Buddha

The figure of the Buddha probably never existed as a real life individual, and like 'the christ', was allegorical and symbolic of the 'perfection', of the complete or fully integrated soul, the unification of the masculine (rational-willful/logical), and the feminine (intuitive-receptive), modalities of consciousness. They who had attained the condition of a 'Bodhisattva', or enlightened being a 'true man', or 'man of heaven', through the achievement of *jhana*, or knowledge in the gnostic sense, casting aside of the 'accretions', or dross of the phenomenal-illusory Self, the unconditioned man ('*manas*', in the Sanskrit designating 'mind'-and *buddhi manas*, being the enlightened mind, or opposed to the *kama manas*, or animal mind of the pasu, beset by the mutable and emotional states of the samsara consciousness), prevailing over that of the conditioned mind.

Hence, the phenomenal Self, for the Bodhi/Buddha, properly so-called, is subordinated and subject to the Spirit or True Self, which latter exerts a dominating influence over the *kama manas* and incorporates the latter into itself as yet more samsaric phenomenal appearances 'coming to be and passing away' (*generatione et corruptione*), or, in the phraseology of Aristotle). Though the Buddha, the historical figure designated 'the Buddha', Siddhartha Gautama, or Sakyamuni, is affirmed by sources such as Julius Evola's 'The Doctrine of Awakening', to have been an actual historical figure, the writer ascribes no great credibility to this assertion. However, for sake of argument, should the Buddha have lived as a historical figure, his very name and title (Sakya Muni), suggest Hyperborean derivation in the midst of the failing Vedic culture which had undergone a corruption of the castes via miscegenation (and presumably the influence of the Kali Yuga, the 'darkening of the divine', through the densification of Demiurgic substance as the yugas, or cycles of Time, crystallise and project in ever further degrees from their centre of emanation, that is the black sun or galactic centre, and indeed from (and *as*), the Demiurge manifesting Itself/Himself through Himself/Itself and *as* Itself/Himself- 'fiat (false) luxs'.

Hence the figure of Sakyamuni, assuming he ever existed, the priest of the Sakya or Saxons, in the midst of the darkening of the divine, attempted to salvage the decaying forms, and this through a reactivation of the caste, rectification of the caste system, a strengthening and elevation of the Brahmanical caste, in order to prevent the further decay of the larger society, and this not from a purely mundane purpose, but for the purpose of a liberation from the Demiurge and his densification and vampirization of the entities within and *as* Him-Self, absorbing Him-Self into Him-Self in the pralaya, or 'night of Brahma'. Hence, as a Saxon, he would have been the transmitter, if not the original formulator of the doctrine itself, largely Hyperborean in its nature, though eventually degraded in its popularisation and corruption by the dravidian negro stock, the Lemurian remnants, who became increasingly mixed, transforming into the contemporary population of the subcontinent.

Whether or no the Buddha did exist is not of greatest concern, but rather the most ancient of the discourses (*Nikaya*), of the Buddha, or ascribed thereto, which provide a template of transcendence, technical god, divorced from the soulish emotionality of the 'revealed religions', of the near east, which have largely monopolised the Hyperborean mind, and contaminated it with the salvationistic and messianic dross of the near east.

As a symbolical figure, he constitutes an ideal of asceticism, not in a cowardly resignation, but rather a direct confrontation with the world of phenomenal entities and their creator, the Demiurge Jehovah-Satan. The expropriation of the Buddha as an idea or archetype by the pasu and its transformation into a religion is the antithesis of the original purpose of Buddhism, being the degradation of the Spiritual adept ascetic/archetype, fully in control of the Self to a democratisation and necessarily a reduction of this same to a plebeian standard, subject to the moralising fanaticism and carping criticism of the mass, and their particularism and involuted state of consciousness subject to emotion and the soul, leading the doctrine of awakening away from its primordial aristocratic form, as formulated at an earlier. Before its cooptation and deformation in the hands of the masses and their 'representatives' and 'gurus', who may very well have been of the lineages of the Demiurge, his 'chosen' of diverse kinds, (gypsies and Atlantis; arabs, under their influence, under the influence of islam; mages via judaism and perhaps even the later misogynated Hindus). Hence Buddhism became a religion and was subject to the despotism of the priest with its endless sophistry; casuistry; deceit; trickery; manipulation; dogmatism, and the inevitable straight-jacket of monastic rules and rules governing the population, a complex of intricate micromanagement of the population of uninitiated 'profane', a great deviation from the comparative simplicity of the Manusmṛti ('The Law Code of Manu'). Hence when Buddhism became a religion it became a distorted simulacrum of the original and subsequently metamorphosed and become distorted to an even greater extent through the divergent consciousness of asiatic races (Tibetan; Mongol; Japanese; 'Burmese'; Chinese; Sri Lankans; Thai, et. al.), crystallising in variegated forms adapted to the particular ethnos and serviceable as a means of keeping the masses subordinated to the priest caste and to the hegemony of Chang Shambhala (in the case of the synarchy- Demiurge worshipping sects of Buddhism with its hyper-focus on priestly caste intermediation into the affairs of the people rather than a direct relationship to the absolute beyond the Demiurge).

To become a Bodhisattva does not entail a dogmatic conformism to rules but rather a transcendence of the Demiurgic normative (and hegemonic) 'morality', which serves only to trap the population within the Kalachakra wheel.

Mara

The figure of Mara presumably entered into the Buddhist doctrine later as a religious interpolation, probably (such as the writer's inference), through the instrumentality of the magian. The 'good versus evil', conception has its parallels in the latter formulation of ideology, namely christianity, it may have had its origins prior to the 'religionization', of Buddhism and Persian Zoroastrianism (this Demiurgic polarity conception of 'darkness versus light'; 'good versus evil'). The magian derived much in the way of their conceptions later crystallized in judaism and islam from this source which was likely formulated by themselves or by their extraterrestrial Seraphim creators in the region from whence they emanated 'in the beginning'. Hence Mara, the 'god', or supreme figurehead and representative of 'evil' or harmful; negative; destructive forces was born and the magian, dwelling as they were in at least the Cochin region of the Indian subcontinent and had as per their usual tactic infiltrated the Vedic culture, distorting the original doctrine from its amoral and therefore transcendent condition to a state of emotion; moral judgement and the desire to suppress and obstruct the achievements of their betters, in other words, in the name of 'morality', 'divine commandments', to sabotage not only worldly achievements which reflect their inferiority and relative incapacity to achieve greatness but in most significantly to suppress the ability of the original Buddhist attainment of liberation, dragging down the consciousness from the level of the Spirit to the level of the soul and its emotional instability, its prominence in the vision of the Buddhists serving as a distraction from the Origin and the Self and hence suppressing true liberation through an immersion in the transience of worldly attachment, degrading the consciousness to petty moralising inhibition, which serves to introduce foreign elements into the mind's gaze: proper conduct in relations to the 'Other', to those judged and evaluated as 'Other', as 'friend', or 'foe'; 'ally', or 'enemy'. Those who adopt a 'human-all-too-human', morality, simply enter into conditioned states of consciousness and become divorced from the Self, their focus of will (and their will-to-power, its conscious directed energy at that outside of themselves) being outer directed, 'extroverted', from the source and therefore cultivating (in proportion to Time and intensity) samsaric consciousness.

Those who are immersed in this 'good versus evil' paradigm, and who have reduced their consciousness level to a state of involution (and extroversion from the Self). Hence, for these populations of the profane, they who have not made a return to the Origin, to the Self, though delusively believing their path of profane 'morality', and 'uprightness' is the proper direction to follow toward the Origin, lead themselves astray and become immersed in samseric consciousness. For these same, the 'good', typically represented by the bourgeoisie, the dyers and weavers are 'professions', Mara is an actual being outside of the Self and yet contained within the Self, a projection of the Self upon external phenomenal consciousness made real through mental construction based upon a delusive belief in the religious narratives encoded in the cultural superstructure.

According to the distorted Buddhism, Mara is the embodiment of all harm; violence; undesirable traits that, viewed from frog perspective, elicit a negative reaction in the consciousness of the population and, depending on how involuted and degraded they are and how serious their devotion to their *credo absurdum est* may be, are that much more willing to devote themselves to: 1) enforcing the creeds 'morality', i.e. suppressing and chastising; persecuting and spying on that which is 'Other', to themselves, in the name of Buddha and in the name of combating 'Mara'. This limitation of the consciousness as a result of the programme's moralising quality which obligates this behaviour as a standard form of social acceptability and 'virtue'. Hence the figure of the hero in its original conception, in e.g. the Rig Veda, was transmuted into a distorted figure of 'evil', through the infiltration and corruption of the magian whose Chandal consciousness, based upon 'world fear' (Heidegger), and an irrational paranoia and desire for 'safety and security' and, on this basis, a neurotic motivation to suppress and obstruct and even destroy those who are a source of power uncontrollable or not easily controllable by themselves. Hence 'morality', in the magian form, serves as a mechanism of inhibition; suppression and obstruction of the superior, a veritable 'stumbling block', thrown in the path of the better along their path of excellence and achievement.

The jealous and fearful magian seeks to attain a state of comfort and pleasantness through controlling all of that outside of themselves as they have no ability to control themselves and exist 'in Time', as a conditioned being, clinging to the Demiurge as a flea on the back of a dog and desperately sucking the blood therefrom to empower and sustain their own life force.

Mara thus is a projection of the world fear of the magian and has immediate appeal to those who labour under samsaric consciousness and facilitates Spiritual enchainment, trapping one within the state of consciousness owing to its eliciting an emotional reaction from those who are so susceptible to this programming, trapping them in this state and dragging them downwards toward a debased state of consciousness, trapping them thereby within the Kalachakra wheel. Mara however, may also be likened to the Demiurge and indeed be identifiable therewith as the gnostics had so identified 'the god of Israel', the Logos, Jehovah-Satan.

Insofar, Mara is posited as an existent being as a very source of chaos within the realm of eternity and merits this designation of 'Satan' meaning 'adversary', in Hebrew. However, viewed from the magian perspective of an adversary of the Demiurge, Mara thereby receives his redemption-an adversary of the cosmic vampire who would trap within either conscious intent or as a process of emanation of false light ('fiat lux diabolos'). Mara thus becomes Lucifer, the Hyperborean Fuhrer, or the very head of the Wildes Heer ('wild host'), of Hyperborean gods who involute into mundane concretisation as means of combating they who would imprison the captive Spirits (those who had previously involuted to experience the world of Samsara and who had fallen from their first estate in the origin and being with Barbelo, the Black Madonna).

Hence, liberating and gathering the Wildes Heer to bring against the Demiurge and his devotees as the very *telos* of their being, the end and purpose of their presence on the earth. Insofar Mara is, far from being 'bad', in the sense of the source of all chaos, as the negative polarity of the Demiurge (the 'positive', being the order introduced into the creation by the will of the Demiurge-at least such is a Demiurgic conception inherent in his cults of the 'culture pact', and his priestly cast of overseers):. Far from this, Mara is the very 'adversary', 'shaitan' Him-Self, in a positive; life-affirming sense as He who guides people back to the Origin and serves to liberate them from the Demiurge and His 'creation', which 'creation', is simply He Him-Self as the existence of His essence in manifestation.

Hence, the 'good versus evil', morality of the pasu imposed, imported as a later plebeianization of the original doctrine and serving to reduce the populace's consciousness from the super-rational state, the 'noological' state of Spirit, of the immediate apprehension of essences towards an involuted state of emotional- irrational 'fear of the Lord', reflecting the fear-based consciousness of the pasu and being subject to the Time-flow of the Demiurge becoming fascinated with the phenomenal entities and having their conscious bioenergy vampirised by the Demiurge and His host. Mara, as 'shaitan', of the Demiurge, is a true saviour of '*man[as]*kind', and insofar is 'good'; a benevolent figure, however much 'beyond good and evil', and, insofar as he worships the Demiurge is 'bad', for '*man[as]*kind', transmuting the potential or actual *buddhi manas*, into *kama manas*, or the potential or actual god-mind into the state of beast consciousness. Simply conceiving of a 'Mara', endowed with the bearer of 'negative', properties, in a moral sense implies the beholdenness of the judge to the realm of sansara, the matter-world(s), of Demiurgic manifestation, and to work towards one's extinction.

Anatta (not-Self)

In the doctrine of the original buddhism, that which exists is divided into the Self, the immortal Spirit principle (Atma), and that which partakes of illusion, and which is considered Anatta (not-Self); the former being eternal and the latter being temporal; finite, and subject to transience, ending in its extinction as a phenomenal gestalt. The soul-body complex is posited as of the Demiurge by Nimrod de Rosario in the Spirit sphere, simply acting through it, when acting authentically, and acting *as* it, when acting inauthentically. When acting authentically, that is to say from principle' or principally the Self serves itself, dwells in itself with gaze focused upon and projected from within a reflexive and simultaneous glance towards itself, acting within the world and against the world as a 'stranger in a strange land', dwelling in Eternity yet present in time.

The phenomenal accretions constituting the soul-body complex are the 'not-Self' (anatta), that which is not-Self and, against which exists again while existing one's essence in a state of authenticity are posited as anatta. When posited as the Self, when they come to take up the contents of consciousness of the Self, shifting the focus of the gaze toward the phenomenal appearances and away from the inner state, becoming bound up with the entities posited as not-Self or simply not posited at all, but constituting external impingements intruding into the consciousness, this is a state of inauthenticity wherein the Self is extroverted and dirempted from the Origin, becoming subject to the Time-flow of the Demiurge, and His 'temporalizing temporality', the existence of his essence as Time (and indeed as spatio-temporality, as substance, as if a black scorpion-the Spirit-became encapsulated into crystallising amber, the Spirit sphere becoming enchained to the substance of the Demiurge, which is the soul-body complex, a result of his archetypal construction, according to the 'Manu archetypes', trapping the Spirits consciously or simply causally in his web-like matrix of densification).

In order to extricate one's-Self from this crystallizing-densifying carapace, and to avoid the entropy of its solidification and the enchainment leading towards the vampirization of the Spirit's life force energy, to subvert its immortal or relatively immortal nature, living authentically, principally, is a necessary recourse. This means a Self-identification with and *as* the Self, and the dominance and control over the body-soul complex, which is a substantial structure formed within the crucible of the Demiurge's spatio-temporal causality. It is, in effect, a battle of 'wills', between the Atma of the Hyperborean Spirit sphere and the Atma of the Demiurge.

The latter not being any absolute but simply a being of relative immortality that manifests itself, Him-Self, outside of Him-Self (through Him-Self/with Him-Self/ *as* Him-Self), for the purpose of absorbing vampirically into his Self the vital energy of the other Spirit spheres who have become wittingly or unwittingly trapped within his substantial universe as a black scorpion trapped within the densifying substance of the Demiurge.

The accretions of the matter/substance of the Demiurge, and such as the hermeticists and others understand/(misunderstand?) that this same substance can be incorporated into the being and through this means attain the perfection of the soul and attain thereby 'entelechia finality', a fusion with 'the One', through this process. Unless the state of 'the soul perfection', were separable from the immortal Spirit principle, it would amount to, as above, some metaphorized, the black scorpion of the Spirit trapped within the substance of the Demiurge and therefore lead toward the vampirization of the being by the Demiurge as well as its ultimate extinction in pralaya when the Demiurge absorbs Him-Self into Him-Self in the 'night of brahma', the end of the mahamanvantara, the terminal point of the kali yuga. This enchainment of the Spirits in the soul-body complex leads to the Atma becoming subordinated to anatta, which is to say, enchained by and intertwined with the Demiurge.

Being identified therewith amounts to a diremption of the Self from its-Self, a shifting of the consciousness toward the external posited as Attan, (Self). Insofar the khabs (soul) preponderates over the khu (Spirit), and leads towards its destruction through temporalization and enabling the influence of the Demiurge to subvert and dominate its will.

Hence, a hyper-focus on the body-soul complex and its essential transience leads away from eternity and does not precipitate the extinction of the transient influence of the Demiurge but rather extinction of the Self (assuming such a feat, may it all be possible). Whether the Self is immortal and Eternal *per se*, or its immortality becomes jeopardised in the descent into madness of the involuted process, through the binding of the Spirit in the soul, the shifting of the gaze of the Self away from itself through a mistaken identity of itself with *anatta*, or the substance of the Demiurgic creation, which is Him-Self in manifestation. Strengthening the Self is not a 'development' of the accretions, like an imitating Demiurge potter playing with clay or a child with plasticine, but rather it's purely dependent upon the gaze focusing on its Self: both in terms of its intensity of focus as well as its extensity in time assisting in transcending the conditioned state of existence and making a return to the Self. To 'develop', the soul may yet work as long as it is undergone through the ages and instrumentality of the Spirit making of the vehicle, not fusing the Atma into the Demiurge, but simply a vehicle of its will, perhaps even through this means of segregating the Self (Atma), from the Demiurge, stealing fire from 'god', in Promethean fashion.

The Demon of Dialectics

The process of inner dialogue, of internal verbalisation and articulation of what Buddhism considered 'opinion', is what has been denominated in its doctrine 'the demon of dialectics', also related to the concept of the 'monkey mind', the state of consciousness trapped within a creative construction of discourse, a discursive form of engagement with the world of entities, an interaction therewith and an implied shifting of the focal point of attention from within, focused on the centre to the extroverted state focused on that outside of the Self. This when this conscious process is not undergone, under control of will and is caught up in the spatiotemporal causality of the Demiurge, becomes entangled 'quantumly', with the differentiated manifold of the perceptual sense that constitutes this lived experience. The demon of dialectics consists, therefore, of the usurpation of the consciousness by dialogue and the 'dialogic imagination', bound up with sense that opposes it as an external or, '*heteron*', and dirempted from the Self in a state of extroversion. The inner dialogue creates a new (false) reality, superimposed upon consciousness and constructs as a mad carpenter a false reality substituted for the real as a simulacrum and this subsequent to its positing before consciousness becomes an object of fascination which comes to phagocitize the consciousness.

This when it assumes a usurptive function and carries away the awareness towards a false reality not subordinated to the real and under control of will but fascinating the mind and leading it from itself. Speculation, or carrying forward unprovable or assumed unprovable ideas or theses posited as reality is condemned and a didactic prescription begin being to focus on the Self and to 'bracket off', all that not-Self, all of that which partakes of the equality and impermanence, of impermanence, of temporality and therefore of necessity of illusion. The 'Hyperborean', adopts this position to some extent, in terms of its negative component, its 'active nihilism', however embraces the positive element of utilizing discourse and inner dialogue for simultaneously life-affirming and empowering purpose, not seeking any 'extinction', of the personality or phenomenal Self but to situate the phenomenal Self within the archemon of the Self and to guide it pragmatically towards this promontory, towards Hlidskjalf or 'Air throne', to situate the autarch, Self-ruled and Self-governed virya in the position of Odin overlooking Midgard and yet not turning a blind eye to the transience of the world but simply recognising with the inner vision, it in its Truth, namely the temporalizing temporality of the Demiurge in concretised archetypal forms emanated thereby in this, not 'illusion', in any technical sense but simply the welter of phenomenal existence posited by the Self as such and as its contents of consciousness under the control of will as Odin viewing Midgard from Hlidskjalf.

Following along these trajectories of thinking the outcome is so often distraction, encountering irrelevancies introduced by the consciousness from memory and imagination in these irrelevant; or insufficiently relevant distractions lead one away from the pragmatic act of making sense of entities and maintaining them in their proper place in this under control of will.

The exemplary case from Nimrod de Rosario's 'Fundamentals of the Hyperborean Wisdom', of Mr. Aberro representing the aberrant virya who has become extroverted in his consciousness outside of the Self and bound up with entities 'sensa', posited as external to the Self applies, the virya (Buddhi/Bodhi), losing their position of Olympian sovereignty and becoming fascinated thereby transmitting thereto their one-pointed concentration of awareness in granting or endowing the object with excessive meaning as a balloon inflating in proportion to the intentionality of the will directing itself, again in an extroverted form, toward the '*fascinosum*', or object of fascination, dialogically/dialectically/discursively becomes derailed from its original trajectory of focus becoming sidetracked and winding up as a train wreck, the will fragmented and dispersed from the one-pointedness of Self-centredness and becoming phagocitized by the object which has inflated to the point of obscuring a lucid perception of reality. Insofar, following these directions, this train of will either slips through the cracks or is slowed down or stopped altogether, else crashes against the brick wall of the *fascinosum*.

This is so often the fate of the 'obsessive-compulsive', whose consciousness, being of an intense nature, directed by a superlatively powerful will shoots forth like a laser, yet is bounced against the convex concave mirrors in its path, (*fascinosum*), and function and shoots whoops and redirected toward other trajectories having the function of extroversion and Spiritual enchainment through either a fragmentation of the consciousness via its multi-pronged focus, else irrelevant focus leading to derailment, 'going off the rails on a crazy train'. This applies to they who are of the Hyperborean lineages, especially given their intensity of consciousness being the closest to the Hyperborean and Devas are so often subject to this derailment, which is why the Synarchy and its agents target them and subject them with their endless distractions of myriad forms (cf. the article 'The Great Satan', in the writer's book 'Hyperborean Light').

Hence, to avoid such derailment and a special focus on mindfulness; Self-awareness; meditative practise, especially utilizing the Buddhistic techniques in their 'scientific', or technical forms is requisite and not simply a passive avoidance of the chaos of the world but a direct engagement with these same 'satanic', tactics employed and deployed as a weapon, as weapons of war against their enemies, as a challenge to the Self to strengthen itself over and against the '*heteron*', or entities posited as external to the Self and which have an intense influence on the consciousness. Hence, such additional practises as *tantra maithuna*, and even an immersion of one's-Self in life or death activities such as depicted in the movie 'Point Break' (surfing the storm; skydiving-halo style, high altitude, low opening; immersion in combat and war and other forms of competitive achievement). Rather than a rambling discourse uncontrolled: complicated poetry; dense theoretical works; debates with victory or defeat being the consequence). These forms of dialectic and discourse purge the demonic element and introduce the noological, the willful, owing to the challenge they pose to the consciousness.

Dukkha

The state of consciousness which has deviated from an inner calm, from a Self-centredness and devolved into a state of comparative inner strife is denominated according to the original Buddhist doctrine 'Dukkha'.

This world is also translated 'agitation'; 'restless wandering' and 'anguished becoming', and signifies an extraversion of the consciousness from within to without, a detachment of the Self from the Self and its becoming bound to external phenomenal appearances, those which impinge upon the consciousness and are determined as external and, rather than being subordinated to the inner will-power, evaluated and posited as outer ('*heteron*'), as in most cases not actively engaged with but simply received passively as a passive 'docile body', allowing its-Self to be influenced by that outside of its-Self, bound up with the externals and subject to their agony, and indeed endowing them with the significance undue to them as *sensa* and, rather than dominating them as contents of consciousness with an inner strength and vital willfulness remaining slack in one's power or simply being in a state of inner insufficiency and inner deficiency of power, unable to control the Self in relation to the impingement of that outside of the Self.

This is the state of *duhkha*, which is characteristic of the state of the pasu in his defining trait and hallmark, the pasu consciousness being a consciousness lacking inner power and Self-assertion and being of a passive and docile nature, properly characterised as 'slavish'. This consciousness is that of the slave and can be readily perceived to be the predominant tendency in certain biological types as the history of the world bears out.

The pasu may, in some instances, find redemption in breaking free from the mind programs of the synarchy, the slave programming of judeo-christianity and other paragraphs, programs, which serve to shift the consciousness outside of its-Self and towards an external saviour; an external such heterogeneous 'Father god', in the subordination in (false) humility of the pasu to their 'Oz, the great and powerful', in reality, Oz, the weakness of the Demiurge, which is only perceived to be strengthened by the pasu from their frog perspective and which can only (mis)understand violence of a brute nature and look upon it as 'power', toward which they gravitate as means of accruing to themselves power that did not have.

Duhkha is a state or condition of the pasu in a lost virya, the falling type, whose consciousness lacks any fixity or inner resolve and which plays host to the 'desiring flows', spoken of by Deleuze and Guattari, the consciousness of imminence, of samsara. Being in this state renders the being susceptible to fragmentation of the consciousness, the trajectory of their will being projected externally and in a multipolar way away from the centre (integrality), and towards the external objects of fascination to which the attentional focus becomes attached and subject to the mutability of the external percept changing within that which impinges its-Self from without.

The more this state of consciousness prevails, the more unchained to the external entities and the more phagocitised the consciousness becomes. Insofar the agitation is logarithmically and exponentially exacerbated leading to a complete fragmentation of the inner being and manifests its-Self in the ever increasing cases of madness and aberrant behaviour on this basis.

This alone is one of the main purposes, in its-Self sufficient over the course of time and its influence, the synarchy avails its-Self of to tear down and disintegrate the organic cultures they infiltrate for the sake of expanding their hegemony over the earth. Those who are subject to the state induced in them through the imminentist culture of the synarchy are most easily transformed into cambions, into vehicles utilised by the dark forces who, owing to the fragmented state or weakened state they're in are more easily possessed to facilitate their power madness.

The 'restless wandering' of conditioned existence is a state of unseatedness from the Self when the Self's gaze has become bound up with externals which latter drain their vital essence and reduce the being to a state of passive docility more easily possessed and enabled, enabling through their inner weakness a more effective control to be attained by the entities/entities who make of them an instrument of their own will transforming them into a Pinocchio easily jerked about on the invisible strings of the entity's attachment.

To be in this state results from a weakness of the will of the being which is why not only are the passive intervention targeted especially for such treatment being more easily taken over but those of superlative inner strength and placed in the crosshairs of the destruction as constituting the greatest threat to the cabal being, the most intense and willful beings endowed with a superlatively willful constitution and on this basis least controllable by the synarchy. The state of *Dukkha* is a state which Kierkegaard called the 'sickness unto death'. The preparatory stage for demonic possession and vampirization of a life force.

Desire consciousness is a state of the passive. They who have no Spirit and therefore amount to little more than the juxtaposition of the elements (of the archetypes of the Demiurge).

The lost and asleep viryas also partake of this state of consciousness to varying degrees with the lost viryas, nonetheless conscious and orientated to varying degrees of proximity toward the origin and seeking with, again, varying degrees of gnostic awareness their primordial state and in the case of the asleep viryas to a much lesser extent the latter beguiled by phenomenal appearances, motivated by '*tanha*', or desire consciousness. Thus the degrees of orientation are proportional to the purity of the blood, the '*bluddashudh*', so called in the Vedic culture in the original sanskrit: the pure of the blood, the closer to the origin and the more contaminated, the more distant therefrom (with the 'accretions' of Anatta, or not-Self; the eggregores and phenomenal percepts and substantial additions of the Demiurge coalescing in the blood of, or essence of the being and contaminating it, again, proportionally-proportional to the intensity of the will. The strength of the ego; the integrality of the mind-body-soul complex and the equilibrium of its essential constituents-the overall harmony of the being in its multiple states (cf. 'The Multiple States of the Being', by René Guénon).

In the original Buddhist doctrine, as articulated in the Pali language '*tanha*' connotes 'craving', or 'thirst', a 'will to burn'. This underscores the nature of desire which, as Deleuze and Guattari theorised is a 'desiring flow', that mode of being denominated 'samsaric consciousness', or the consciousness immersed within the Demiurgic universe, amidst a world of entities posited by the Self as external to the Self (*Atma*). The 'will to burn', is a devolved and involuted form of the will-to-power of the being, one which finds its motivation in 'desiring flow', in the tree of the being of desire, who burns Him-Self in holocaust on the altar of desire, sacrificing Him-Self to the Demiurge in the midst of his mundane life, divorced from the Origin. The being become extroverted from the Self and directs it-Self towards entities posited as external to the Self. This 'craving', or desire for the external is the cause of *dukkha* (agitation), just as a being subordinated to this state of *dukkha* conduces to a segregation of one's-Self from the Self and precipitates the samsaric conditioning of consciousness directing the will externally in a state of extroversion and toward the Demiurge in the myriad forms of his being ('the differentiated manifold', of existence with which the agitated consciousness of *dukkha* becomes intertwined).

'*Tanha*', is expressed also in Nimrod de Rosario and Christian Cortes, or in Christian Cortes, the disciple of Nimrod de Rosario's conception of 'hunger metaphysics', symbolised by the octopus which represents the arc complex (archencephalon), and its governance of the consciousness rendering the mind 'samsaric', in a state of 'desiring flow', as a degraded manifestation of the will (the will-to-power of the entity being involuted in extroverted). The lower states of consciousness find their anatomical analogue in the arc complex, also known as the reptilian brain which governs and is identical with the instinctive mind. They who have become possessed by desired labour under the yoke of *tanha* and their 'hunger', for that which is outside of themselves is articulated in the article 'Hunger Metaphysics', by Christian Cortes in his book 'Primordial Gnosis'. The will-to-power of the pasu who expresses Its-Self invariably in a desire consciousness, in a state of perpetual 'hunger', a motivational drive to consume that which is possessed by its-Self as existing outside of its-Self, a constant pursuit of commotion (*dukkha*), motivating and being motivated by in a feedback loop of reciprocal conditioning, desire consciousness (*tanha*). The agitated state leads to the desire for that outside of its-Self and in spite of its-Self, working against its own nature or essence and is directing its-Self towards the 'undifferentiated manifold', a phenomenal/archetypal existence, away from the Spirit (*Atma*), in his substantial manifestation.

The occult maxim of the Illuminati 'kill out desire' is the path to tread, the form of attitude toward the phenomenal Self if and only if it is not controlled and regulated to an adequate extent by the Spirit. Insofar as one is still labouring under the influence of the Demiurge, subject to his Time-flow, his state of consciousness is subordinate to desiring flow as a microcosmic mirroring a reflection of the will of the Demiurge, imminent time being supervened over by transcendent Time, by the desiring flow of the Demiurge and His archetypal emanation of the creation.

Such a state of consciousness must be subject to a 'bracketing off', in the phraseology of the phenomenologist Edmund Husserl of the entities or an initial step towards transcendence or liberation, an avoidance of sources of excitation which might threaten to unseat one from the Self and to entangle one's-Self in the world of entities through this reduction of the level of the consciousness toward emotion; judgement; feelings; and engagement with the entities without adequate willpower leading towards an ever decreasing awareness of the Self. Hence as a preliminary phase withdrawal and detachment of an aesthetic kind are necessary in order to 'bracket off', the influence of the entities. A subjecting of the Self to these same phenomenal entities as requisite as a means of strengthening the will, engaging with the entities to increase the strengthening of the bonds to the Self and this in ever increasing degrees of intensity and this within the context of a strengthening of the ego with aesthetic practises of withdrawal. At a certain point, samsaric consciousness; its state of *tanha* or 'burning'; 'craving', becomes extinguished from the Self as the Self shifts its focal point of attention, its will, toward the Self and away from the entities coming to view the entities from the promontory of the Self as Odin on Air throne. Hence 'desire', ultimately ceases and the being can operate within the context of the world as a being for whom all is Self, all becomes '*auton*', and the '*heteron*', the external 'Other', is transmuted into internal contents of consciousness subordinate to the Self; controlled and dominated by the Self which has recuperated its first estate, that of an 'autarch', or Self-governed and Self-controlled being as so well articulated in Julius Evola's book 'Essays in Magical Idealism'. Agitation (*dukkha*), has its origin in what the writer calls extroversion, the Self becoming extroverted, or shifted from its inner focus outside of its-Self toward the external to its-Self. Extroversion is a result of the level of consciousness descending to the emotional-soulish state from the primordial state of transcendent perception, viewing things from the perspective of the Spirit. Such a fallen state may be denominated samsaric consciousness, its condition being '*tanha*', or desire.

Atma

The original Buddhist doctrine has been subject to a confusion in the midst of its 'religification', under the custody of the Dravidians and Asiatics in the region whose confused blood memory at once 'democratised', and 'demonised', Buddhism, reserving insidious, demonological, preserving insidious demonological rites of initiation practise to the, or reserving it to the priest caste of bhikkhus and yet later bhikkhunis (female monks, who which Buddha opposed but acquiesced to with the caveat it would lead to the destruction of civilisation). Within this confused blood memory the analogous 'Hindu doctrine', was created (which did not exist in any discernible form prior to the British Empire and the formulation of Buddhism as a means of unifying the region just as it had done with the creation of the railroad network in India).

This doctrine, at once Demiurgic and rule-bound, stifling the liberation of the Spirit and serving the purposes of the traitor citizen and chaining the Spirit through immersion in the savage deformations of the original Vedic teachings, posited the existence of a Self, that is to say, the Spirit being identical with Brahma, the Demiurge and restricting it passively and fatalistically thereto and hence having it as the grail, the goal of its initiations, the '*unio mystica*', or fusion of the Self (*Atma*), with the Demiurge (Brahma).

This erroneous conception was almost certainly, as with the other Demiurge cults, formulated by the 'Yahweh collective', of negative extraterrestrials, the 'traitor siddhas', who designed islam; judaism and christianity and probably influenced the deformation of Buddhism, a creed of Demiurge worshipping, serving Chang Shambhala. The base of their, this collective between the earth and sun, according to the lore of Nimrod D'Rosario. Hence the original Agarthan Buddhist doctrine metamorphosed under the sinister instrumentality of the traitor siddhas and their chosen lineages into a religious mechanism of population control; Spiritual enchantment and attempted fusion with 'the One' (along the counter-initiatic path of Devayana), and for the 'masses', of slaves, the path of the ancestors, that is to say, *Pitriyana*, cycling in the wheel of the *Kalachakra*, not awakening the blood memory and re-turning to the Self, but rather 'going to god', going the way of all flesh and leading to their extinction either through the former path (Devayana), fusion and absorption by the Demiurge in *pralaya*, through the perfection of the soul in the *magnum opus*, else fragmentation and recycling, the 'fate' of the masses trapped within the cultural superstructure of Demiurge death cults and its endless 'moral'/'ethical', obligations; prohibitions and few and far between permissions. Within the cultural superstructure of the religious form of Buddhism, its later deformation under malevolent influence both on the part of the past; the magian, and their master, the Demiurge and Chang Shamballah, Buddhism can, to either deny the Self outright (e.g. Theravada; Hinayana, etc.), else to affirm it was simply a 'divine spark', emanating from the Demiurge, denying the immortal essence and individuated nature of the Hyperborean Spirit sphere and subordinating it only as an archetype of Demiurgic origin, a mere 'soul', subject to the will of 'the One' or identical therewith as a hypostasis of His essence/Being. This deformed doctrine is embodied in the phrase 'Atma is Brahma', or 'Brahma' a creator god, may have had its place in the earliest variations of 'Hinduism', before it was denominated Hinduism by the Brit-ish, yet the original Rg Veda tells a different story and is not so 'Demiurgic', as in the case of the precursors of Hinduism, e.g. Vaishnavism, et al.

Hence this creator god is not the central focus of the original Hyperborean-Vedic stock, but was rather an importation after the Rg Veda and 'Law Code of Manu', possibly even an interpolated distortion, as was 'Zurvan', in Zoroastrianism, and perhaps even Zoroastrian Mazdeism, the original Hyperborean-Persian creed, deformed and perverted by the same 'chosen', of the Demiurge as of that time with both the gypsies and the magian (though some contend they were one stock in their original creation by the, 'Yahweh collective').

Hence the appropriate conception of the *Atma* is that *Atma* is not Brahma, the *Atma*, as so eloquently expressed by Nimrod de Rosario in his work, is a Hyperborean Immortal Spirit sphere, which is simultaneously the Self or gravis archetype; the black sun, which has entered into the Demiurgic universe, not as a 'fall from grace', owing to a fatal flaw or 'immortality', or lack of 'devotion', to the Demiurge, but rather as a deliberate act of heroism entering into the Demiurgic universe and seeking the liberation of the captive Spirits, not, unlike the traitor siddhas, seeking their enchantment to the Demiurge. The *Atma* is the 'Olympian nucleus' of the being, in the words of Julius Evola, and is an individual entity dwelling in the Origin, not in the worlds of demiurging conditioned existence, but in the Unconditioned and Uncreated realm of Hyperborea, though having, in various cases of involution, taken on fleshly bodies as a means of achieving their mission.

The mission is not that of 'love' in 'unity with god', but the rectification of the lost Spirits, bringing them back to their origin, and the negation of the power of the dark forces on the earth, the usurpation of the Kalachakra key from the potencies of matter, dismantling their slave matrix of lowest density.

Karma (Kamma)

Within the Nordic mythos, the figures of the Nornir (Urthr; Verdandi, and Skuld), represent the 'fates', whose perpetual weaving of 'Skuld's net', or fate, comprised the *wyrd*, and accordingly they are represented as the *wyrd* sisters, they who are the passive medium of the will of the Demiurge an allegorization of the temporal ecstases of the Time-flow of the Cosmic Logos.

Within the Nordic mythos, the christian, the distinction between *wyrd* (fate), and Orlog, (destiny), is accommodated, revealing the inherent drive towards freedom on the part of the Nordico-Germanic people, who came out of their, and carve out their own destinies, selecting from the cards they were dealt by the fates (their *wyrd*), those which enable their liberation from and opposition to the matrix system (their destiny or Orlog) unlike the Demiurge worshippers who are subordinate to Karma (Sanskrit)/Kama (Pali), and who conceive of themselves as mere, 'pawns of god', fated to an afterlife of heaven or hell, or as a compromised purgatory, depending on their slavish obsequiousness before the Demiurge. The Hyperborean manifesting in their created Manu archetypes of the Nordic-Germanic people does not look towards any 'god' outside of Him-Self, but rather focusses his gaze on Him-Self, as a veritable god incarnate on the earth plane, and recognising Him-Self, he acts on the basis of his will carving out his own destiny and not becoming tangled in Skuld's net to the extent of precipitating his extinction, as this is a consequence of the devotees of the Demiurge death cults in monotheistic religions, the zealots who have brought about their own extinction through an inner weakness and lack of resolve.

Skuld's net embraces these passive 'docile bodies', just as the figure of Pinocchio has its strings attached and controlled by the earthly synarchy and the 'chosen', lineage in service of their masters, the 'Yahweh collective', of extraterrestrial seraphim who feed upon these captives as so many flies trapped within the webs of the cosmic vampire, having become through their passivity, bound to the skein of bonds, their consciousness being debased to the level of the instinctive mind becoming a fragmented being who has sufficient will-power to maintain themselves as a distinct being. Lacking the requisite anatomy they 'go the way of all flesh', or suffer the fate of the pasu-to become fragmented leading to their extinction and to revolve around in the wheel of incarnation.

In the Buddhist doctrine, this process may be observed, the consequences of action being necessary as a conditioned genesis (*Paṭicca Samuppāda*) of Demiurgic Time-flow, what is denominated 'karma', in the Sanskrit, which derived from the Hyperborean Vedic Empire and the philosophy of Kapila, which served as the ideological seeds of Buddhism. Karma, or 'kama', in the popular vernacular of Pali, in which the earliest Buddhist texts were written, signifies much the same as the allegorised conception of the Nordic mythos, a propounding of the 'law of consequence', i.e., of the causal relationship between antecedent and consequent states of existence with Time, within the conditioned world of the Demiurge. Karma is thus something, it pertains to the lived reality of the human-all-too-human, evaluable by reason in the goodness or badness of the karma (evaluated as 'good', or 'bad', by the being for whom these changes of state, 'external', to themselves are 'good', for themselves are 'bad', for themselves, and this in terms of degree of proximity and relevance-the less relevant, the less 'good', or 'bad', and the more a matter of indifference).

Hence karma is simply the causality of the spatio-temporal conditions of the realm of the Demiurge and their impression upon the being for whom karma has meaning. For they who are proportionally more enlightened or less enlightened, the degree of indifference to karma, to karmic consequences obtains: the most enlightened are indifferent to the contingencies of worldly existence in the least, the pasu, clings to the transience of existence as a drowning man seeks to grasp the very water which is his death. The original Buddhist doctrine is motivated by a desire to liberate oneself, to return to his original condition and to no longer be subject to the Time-flow of the Demiurge. Imminent transcendence is a goal, not a cowardly flight from reality but an establishment of an archemon or impenetrable fortress of the mind in which one is directed from the conditionality of the Demiurgic universe and yet undergoes his duties and obligations without effect. This is succinctly described as 'detached action', and parallels a Taoist conception of 'wei wu wei' or 'actionless action', acting 'principially', or through the self and not in a reactive manner becoming entangled in Skuld's net or the Demiurgic spatio-temporality. One liberates Him-Self from the bonds of conditioned genesis (*Paṭicca Samuppāda*), through such action and, far from considering himself a mere 'creature', of the Demiurge, a mere 'instrument', 'of god', he is instead a self-governing; self-determining 'autarch', who decides his own destiny through an act of voluntary choice.

The Buddhist doctrine of liberation has a near one-to-one correspondence with this conception of the Hyperborean wisdom which is a doctrine par excellence of imminent transcendence and which serves as a formula of a precise and technical nature for the liberation of the *Atma* (Self). The accretions of eggregores and states of existence accumulated through a lifetime of experience within the net of Skuld constitute the *kamma/karma*/wyrd that functions to drag down the consciousness to a lower state of being and lead to an extroversion of Self from itself, becoming increasingly bound up with the Demiurge, entangled in Skuld's net. The intention of primordial Buddhism is to sever these bonds and thereby to liberate the *Atma* from Brahma, not to fuse it therewith, which is what became the motive when Buddhism was transmuted into a religion through the dark forces placing the *Atma* in a subordinate role to Brahma, the Demiurge. Hence it was a distortion of the original and became a Demiurge death cult in its orthodox forms serving to expand and suppress the various populations of the East even as it promised liberation which, was probably only attained by those of a heterodox orientation, those truly orientated toward the Origin.

Paṭicca Samuppāda

The original Buddhist doctrine propels a notion of *Paṭicca Samuppāda* ('ps' henceforth), in the Pali language which is conventionally translated 'conditioned genesis', and encapsulates the notion and reality of 'the creation', or the lower worlds of spatio-temporality precipitated by their ultimate cause that being the Demiurge or 'Logos'. Whether or no this Demiurge is explicitly referred it is the causal planes being referred in the conception of 'ps', wherein all entities are subjected to Time-flow, or the 'temporalizing temporality' of 'ps'-everything is in a state of degradation, of 'coming to be and passing away' (*generatione et corruptione*, in the terminology of Aristotle). This is the Heraclitian flux of being that exists as a Demiurgic overlay superimposed upon the higher planes, the a-causal realm of Eternity. Hence in this doctrine all conditioned states are propounded as causal conditions of the entities who have their 'name' (*nama/bija*), and form (*rupa*), as expressions of the false light of the Demiurge, the '*fiat lux*', of his manifestation. This is the conception taken up in the later religionization of Buddhist doctrine and posited as the sum total of existence without any higher reference, a 'symbolic substitution' or 'Demiurgic cover sign', of the fallen false absolute in place of the Actual Absolute of the Unmanifest; Hyperborea; the black light; the Virgin of Agartha, etc. In this realm the latter religion, later religion that usurped the name of the Buddha for itself, plays out its Demiurgic drama, its priests fashioning and shaping as craftsmen, yet more bricks for the wall of Solomon's temple.

The priests almost certainly, in collusion with the traitor siddhas of the Chang Shambhala, had formulated their creed as a means of trapping the 'common people', within the Kalachakra wheel, keeping the Dorje keys for themselves and using it for their own benefit as temporalizing; atrophying entities whose existence has become fused to the Demiurge through their vile rites of witchcraft-the true and properly so-called Satanism of the world, namely the veneration of the Demiurge and performance of cruel torture-murder rituals in propitiation thereof, in service to Jehovah-Satan and his servants, the traitor Siddhas of Chang Shambhala.

Within this context of an artificially engineered cultural superstructure of 'ps' (*Paṭicca Samuppāda*), the 'common people', are more effectively enslaved, and chained to the Kalachakra wheel and subject to a vampirization of their life force through a 'life unworthy of life', namely as a sacrificial goat who is served up to the traitor siddhas and upon whom they feed, draining away their life force and causing them to gradually atrophy leading to extinction; the priests, meanwhile, serving as a 'pontiff', or bridge between these entities and the common people shepherds whose role is to fleece their slaves of their bioenergy and what they do not confer upon the traitor Siddhas they consume themselves (and this in the forms of blood drinking, of cannibalism and 'psychic vampirism' or the absorption of the 'loosh' (bioenergy) into themselves.

Paṭicca Samuppāda, thus is the 'conditioned genesis', or beings dwelling within time in which are part of the creation having in place no place in Eternity. The original doctrine of Buddhism posits the existence of a higher state, namely *Devachan*, and this implying a dwelling in an Uncreated and Unconditioned realm or state beyond that of the conditioned in which is the principle of the latter. This principle is the Uncreated realm itself and exists beyond the spatio-temporal which the latter religification of Buddhism, (when it ceased to be a discourse of wisdom and become a kosher religious formation), identifies with the Demiurge, dissolving in the consciousness of the 'common people', and even of the priests, the memory of the Origin, seeking to-and achieving this purpose-to trap within the captive Spirits, dragging them down into the abyss with the pasus who have no place in Eternity and whose existence is confined to the worlds of the Demiurge and hence who are dependent thereon for the sustainment of their 'nasty, brutish, and short' existence.

Hence, within the religious conception of 'Buddhism', 'ps', has also been translated 'dependent co-arising', and is posited as the genesis of 'mankind', and is identical to the creation, neglecting or casting aside the reality of the acausal plane or dimensions, of the Uncreated world and positing this 'Heraclitian flux', of forces as the sum total of Being, the false infinite of the Demiurge. The intent of such a reduction of the level of the being strapped within this realm on the part of the dark forces is to restrict the consciousness level of the mind to that of 'conditioned genesis', and not the 'unconditioned Origin', of the Spirit serving to submerge the Spirit under the being of transient becoming and to suppress the activation of the blood memory.

This doctrinal distortion leads directly to the fallacious conception of 'no-self', with the actual denial of the Spirit and its portrayal as mythical, rendering the religious form of Buddhism a mechanism of Spiritual enchainment, not focused on the liberation of the Spirit or its extrication from the Demiurge, but rather its merger with the Demiurge and yet another archetypal formation of energy having place only with the Demiurge's 'creation', and indeed denying the existence of the Demiurge himself, draping the black veils of ignorance over the eyes of the 'common people', who, on this basis, become trapped in time and lacking any will-power or the potentiality for the cultivation of any inner strength with which to bring against the Demiurge as an instrument of liberation from the Kalachakra wheel.

Kalachakra Wheel

The cycles of Time of the transcendent time of the Demiurge were set into motion by his 'blow-up', or 'big bang', cosmogenesis. This was not the genesis of the Eternal realm, which never had any genesis, but rather of the conditioned realm, the world or realms of the Demiurge, the 'seven heavens', or what Kenneth Grant in his 'Outside of the Circles of Time' called 'the mauve zone'. This conditioned realm is denominated *Paṭicca Samuppāda* in the original Buddhist doctrine and is posited erroneously as the source of all being in the later 'religification', of Buddhism under the aegis of the traitor siddhas.

The cycles of time of Demiurgic Time-flow (what the German philosopher Martin Heidegger denominated 'temporalizing temporality', as the existential modality of the Demiurge), thus pertaining to this realm, the 'mauve zone', and beyond this have no place are simply the substantial modality of the substance of the Demiurge, the existence of his essence as spatio-temporality (*Paṭicca Samuppāda*). This realm of spatio-temporality is a realm of conditioned being and it is this which is also denominated the kalachakra wheel of the realm of finite existence existing in and as time, the '*generatione et corruptione*', of the entities, of the forms of manifestation of the Demiurge (denominated '*rupā*', in the Hindu philosophy). The realm of entities has no 'ontological validity', in the words of Miguel Serrano, no place in Eternity but exists as a perpetual flux of becoming that becomes absorbed into the Demiurge and *pralaya* or the 'night of Brahma', the 'Wolf Time', as is allegorised in the Nordic mythos.

This is propounded in the Hyperborean Vedic philosophy as a culmination of the densification of the crystallised light of the Demiurge (and in the Sufi philosophy of Suhrawardi and the commentaries of Henri Corbin thereon), which is preceded at the densest level with the self-absorption of the Demiurge and the manifestation of a new Satya Yuga of least density as a reaction thereto, according to the metaphysical principle of polarity. The wolf-Time comes when, with the Fenrir wolf consuming its tail; with Jörmungandr also completing its encirclement of the world with analogues in the Ouroboros serpent or Tiamat in the Babylonian mythos over the archaic civilisations of the globe, repeating the same theme.

This chaos or commotion exists only within the Demiurgic universe outside of which, outside of the circles of Time, it is the '*nunc stans*', or 'Eternal Now', as articulated by the mediaeval schoolman. The Kalachakra wheel is thus the Time-flow/temporalizing temporality of the substantial manifestation of the Demiurge, existing His essence as Time-space, seeking to vampirize and consume the entities of His creation (the concretions of the archetypes of His emanation), and to furnish himself with the bio-energetic vril of the Hyperboreans who had become captive within his realms of hell, within the hell realms of Jehovah-Satan.

They who have become extroverted (or 'Spiritually reverted', in the terminology of Nimrod of the Hyperborean wisdom), from their Self, having their gaze shifted toward the realm of the entities and passively allowing them to exert their-indeed the Demiurge's-influence already are imprisoned within His hell worlds and, as a fictional man Yahoshua Hamashiach, the rabbi Jesus, are crucified on the torture wheel of the Kalachakra and, having abdicated their own internal agency and power of the Demiurge have served themselves usually unwittingly to the Demiurge as sacrifices to the cosmic vampire, the keys to their bonds being held in the custody of the priests of Chang Shambala, just as they are venerated by they who exist under their dominion as mere 'cattle' (catechumens).

The original Buddhist doctrine's main purpose was a liberation of the captive Spirits from the Kalachakra wheel and yet, in many and probably most of its 'religified', variants, the Kalachakra wheel became the very symbol associated with the creed, inverting its purpose not only symbolically and connotatively but also pragmatically and didactically. The priest caste, religious-cultural superstructure supervening over the once individualistic creed, capturing the very Spirit of the Buddha and placing it within the iron shackles of monastic discipline; or the hyper-focus on 'etiquette' and 'rules', formulated by the priests of Chang Shambala. Hence, rather than being a symbol of liberation, it became a symbol of Spiritual enchainment, of pedantic rule following in conformism as well as tangled in the neoteric flights of fantasy of the priestly oligarchy and this as means of conditioning the minds of the pupils to live a life of conditioned existence rather than attaining liberation.

The same protocol obtained in the corruption of the original gnostic christian sects by the catholic church whose symbol of Spiritual enchainment is the possession of the keys of 'St. Peter' (of jSw-Peter, Jupiter), by the Pope whose connotative/symbolic meaning is that of the locking of the captive Spirit within the prison of the world and attempting to strengthen the bonds to themselves into the Demiurge. Buddhism in its original formulation, just as in the case of gnosticism in its non-Demiurgic form (polytheism; Cainites; Ophites; Bogomils; Cathars, etc.), assisted in leading the adherent toward transcendence, away from conditioned existence and toward the realm of Hyperborea, the black light away from the false light of Jehovah-Satan and His 'darkening of the divine', a process undergone not through an externalisation of devotion so soaked in sentiment towards an external deity positing it as 'heteron', or outside/Other to the self, but rather through a re-turn to the Self.

Only through implosion made the Self attain liberation and oppose the explosion of the violent Father god and his '*fiat lux*', or crystallised Bukake of Vrīl, densifying only to ultimately shatter through its own inner entropy, absorbing into itself all those not of Hyperborean lineage.

The Five Nivarana

The five *nivarana* ('bands') of the primordial Buddhism are sought to be negated as means of transcendence, of attaining liberation from the matrix of slavery of the Demiurge. These same are exacerbated and amplified to the extent the synarchy's influence has its intended effect upon their consciousness and the entire cultural superstructure of 'the great Satan', is designed to trap the cosmic Spirits in the *Kalachakra* wheel as means of extracting the life force energy to empower the creator Siddha, extraterrestrials, and their master Jehovah-Satan. These five *nivarana* are accretions of foreign thought forms (egregores, and states of consciousness worked up through the self's divorce from itself, becoming entangled in the world of sensa, fixated on the differentiated manifold of entities and their contingent nature lowered in its consciousness level to this state of the soul with its reactive mutability, it's being conditioned by the external percept in a state of inner weakness and lacking the power to resist its influence. This lack of inner power, fixity of the will directed towards one's-Self rather than directed away from the Self and *eo ipso*, slipping into the extroverted state leading one along this downward spiral path towards the fragmentation of the soul and the vampirization of the Spirit, their life force energy. The five *nivarana* are as follows: 1) desire (*kama chandra*); 2) hate/anger (*vyapada*); 3) slothful idleness (thina-mudda); 4) pride/impatience (*udaka-kuk*); 5) doubtful uncertainty. As any who are aware of the nature of the world order of modernity can observe, each of these *nivarana* are encouraged and amplified in the cultural superstructure and the latter is based upon the dichotomy or disjunctive choice of either adhering to whatever Demiurge death cult prevails in the particular region and ethnic stock (hinduism for the indians; islam for the arabs; turks and persians; taoism for the chinese, though this to a lesser extent; christianity for the Hyperboreans; judaism for the jews and also to a lesser extent the religious form of Buddhism for the far east asians-burmese; thai; sri lankan; vietnamese; chinese; tibetan; mongolian; korean; japanese, etc.), with sectarian permutations corresponding with the particular ethnic 'Dasein').

The cultural superstructures engineered by Chang Shambala are so designed to present this false choice of the population 'sheep versus goats'; 'good versus evil'; 'Spirit versus matter'; 'wheat versus tares', etc.-either one adheres to the correspondent Demiurge death cult, denominated 'religion', else one is considered an inferior mortal and relegated to the 'bottom of the barrel', of society's hierarchy and treated with disdain and contempt by the 'moral majority', of religious devotees, the higher and highest tiers having minimal to no interaction with these alleged 'profane cattle', over whom they superintend and whose lives are micromanaged by the 'moral majority', in terms of their every step and breath prohibited from existing within a total restriction of his options and moreover and most importantly attempting to beguile the population of the lower tier with destructive programming called 'culture', and its related lifestyle analogues (e.g. the culture of drug and alcohol use; the culture of sex deviance and sex perversion, etc.; conspicuous consumption, the pursuit of desire and worldly glamour).

Desire (*kama chandra*), is the first of the listed *nivarana*. The very etymology from the Sanskrit reveals that the term 'desire', is appropriate: *kama* (one of the lower bodies or principles of the being (and '*chandra*', having connotations of the lunar principle of consciousness, that which is erratic; mutable and subject to causality as opposed to the gravis archetype or Spirit that is the Being and which crystallises around itself the substance of the Demiurgic matter worlds) the soul-body complex and whatever other perceptual 'accretions', that are a direct product of existing within the world of contingency. Desire, thus, is the state of consciousness, the synarchy desires to reduce the level of consciousness of the being and to initiate the slippery slope of what the writer calls '*reductio mentis*', a reduction of the Spirit to ever-decreasing degrees of awareness: to the soul (the animic principle); the instinctive mind and nervous system (the body, *kama manas* or animal mind), and ultimately to an absorption into the Demiurge being digested in the cosmic vampire's belly. Given that body-soul and body, that soul and body are *anatta* or the 'not-self', it follows from the premises that they are simply concretions of the substance of the Demiurge and for the consciousness to be shifted away from the self into a state of extroversion or 'Spiritual reversion' (according to the Hyperborean Wisdom), and this is a direct path towards vampirization of the Self: a fusion with 'the One', and a phagocitization of the consciousness through this means affording more energy to the Demiurge and facilitating its self-realisation. The absorption of the captive Spirits is the goal and the synarchy ensures it establishes a culture based upon spectacle, on beguiling appearances and sensations as means of initiating this shift of consciousness away from the Self.

The glamour culture of the synarchy is designed to obscure one's vision of the Origin to shift its focal point of attention away towards the mutable and external phenomenal object. It is designed as a weapon to affect a deliberate blinding of the Self as to its true Origin, a '*reductio mentis*', towards a state of extroversion; a decentering from the Self and a dwelling within time, derompting the self from its place in Eternity.

The working up of desire consciousness is thus requisite for the process of extroversion to take place and the greater the intensity of the stimuli; the greater the effect upon consciousness and the more probable the consciousness will be shifted in a downward direction away from the Origin toward the Demiurge. The base instincts especially are the goal and intent of the synarchy ('synthesis of powers', according to the neologism coined in the Hyperborean wisdom), dragging down the consciousness from the potential or actual *buddhi manas* of the *bodhisattva*-assuming it is possible to unseat the arhant from the fortress of the mind-to the state of *kama manas* or the animal mind and below even this to extinction, not the extinction of the Self itself, perhaps an impossible task but rather the extinction of the body-soul complex not undergone by their target through a process of active nihilism (negating the negations of the accretions), but rather subordinating oneself as a passive slave, a mere 'Pinocchio', jerked around on the strings of the synarchy, a wooden head with no internal will or agency, simply a passive slave who serves an external authority having abdicated their own proper position of authority owing to having passively enabled the extroversion process and having lost a sense of Self, becoming bound up with the entities.

It is desired consciousness which is the root of extroversion and indeed is extroversion itself. The synarchy seeks to develop this state of consciousness in its population both in general terms across larger demographics and specifically in terms of these those deemed most threatening to the expansion of their tyranny (both individuals and collectives and especially individuals of an ingenious and inventive consciousness and those who are sufficiently discerning to apperceive their legerdemain). Hence the perpetual creation of trends especially those of greater effect and which are most likely to harm the population reducing the consciousness level to a bestial state of fear; lust; anger and aggression making the cultural offering/stimulating percept as alluring as possible as means of beguiling a consciousness and inducing extroversion and subsequent *reductio mentis* process of consciousness degradation and disintegration. The shinier; the more impressive (in an ontological sense of the installation of 'engrams', or the destructive effect of the on the being in all forms and senses), the better for the synarchy is ruling over debased slaves who exist in a state of confusion is easier than a lucid and highly functional organic collective-the intent to anaesthetize the host with beguiling and appealing appearances (the initial 'hook', which captures their feeble attention), and then to debase and disintegrate the host through a greater exposure to or immersion within the satanic culture that appears on its surface a novelty; curiosity or source of happiness; strength; power; pleasure, etc. and that leads towards destruction. The poison apple, the shiny candy coating on the narcotic pill; the aesthetically appealing label or catchy name on the alcoholic beverage bottle or can; the sensationalistic nature of the pornography film; the associated experiences and sensations which accompany the same-all designed to: 1) beguile; fascinate; narcotize the consciousness and from that point, to visit yet more harm through the experiences and entanglements with the death culture of the Demiurge.

Desire consciousness expresses its bias and the personal equation of the being who exists within and as this state. Expresses it in its most fundamental state or condition, the attraction and repulsion modalities of consciousness, that to which the being is attracted by their desire motivation and that from which it seeks avoidance and toward which aversion is had. Hence the condition of desire consciousness ('*tanha*' in the original Buddhist conception), is that of an involvement with contingency, with the 'good', or 'evil', of the phenomenal (false) self in its entanglement with the external entities posing it as '*heteron*', as 'Other', to the Self and thus structured as objects of fascination which fascinates the consciousness facilitating the extroversion of the Self from its-Self. The corollary of this process is emotional states bound up with the entities and which are expressions of the personality in its desire state, its state of *tanha*, judging and evaluating the heteronymous 'Other', in its particular forms of manifestation from the vantage point of the phenomenal self entangled within the world of entities and projecting upon them its own emotional reactivity: desirable; undesirable; attraction-repulsion, and this being-for-so, of the entity exhausting its being *in se* or in itself. Hence the beguiling phenomenal appearances introduced into the consciousness structure the consciousness of the being and facilitate its worldly fascination and Spiritual enchainment, the phenomenal (false) self preponderating over the True Self ('the khu being in the khabs and not the khabs in the khu', according to the thelemic- alchemic conception of transcendence).

Evaluating and judging the phenomena posing it as external to the Self from the vantage point of the personality leads to moral evaluation and this on the basis of what is good or bad for the phenomenal Self according to its evaluation: temporal power acquisition; pleasure maximisation and pain minimisation; optimising conditions of propagation and acquiring and maintaining social status, etc. What conduces to this state of being is evaluated as 'good', what detracts therefrom as 'bad', and this proportionally and across all of those posited goals or standards of the phenomenal self's reasoning in a comparatively low state of consciousness.

The more bound to objects the phenomenal self, the more degraded by phagocitization by the entity, the Self transmitting its one point of concentration of attention (will), toward the entity and being drained of their inner power proportionally and to the intensity and extensity of that energetic transference to the external phenomenal object, endowing the Demiurge with the being's bioenergy.

That which is 'loved' or 'hated', or which is considered 'good' or 'evil/bad', the phenomenal self evaluates as such for itself and through itself and this process constituting a slippery slope of ill-consequence, a veritable downward spiral into the abyss of phagocitization/vampirization leading to extinction, extinction by the 'Other', of the life force, vril of the Self rather than the Self's extinction and the accretions which threaten to penetrate its archemon fortress of the mind, the segregated space of the Self 'bracketing off', that which is not-self by posing the 'not-self' (*anatta*), as mere contents of consciousness, of the consciousness which is itself 'not-self' (*anatta*), but simply being the rippling pool of the Demiurge into which the cold stone of the Spirit has been thrown or which rather cast itself through inner motivation to the seething pool of the Demiurge as a means of freezing the tempestuous waters and their chaos. Hate and anger and their correlative emotional states or accretions established through the departure of the self from the self following the downward spiral of extroversion-Spiritual reversion toward extinction. True liberation is neither accommodative of love or hate but rather beyond the contingencies of emotion and the play of forces these states entail, a merely contingent and involuted state of being.

Slothful Idleness

Slothful idleness is yet another of the five *nivaranas*. This is not only a classical vice within the 'moral', sphere of judeo-christian 'morality', and the healthier classical world of Tradition but is considered within the original buddhist doctrine from a more technical and ontological perspective as a form of behaviour leading to a slackness or weakening of the will, a degradation of the consciousness in its new illogical form of Spiritual Self-centredness to that of a gradual transmutation into a passive tendency as a route leading towards extroversion occurs, an entanglement with entities through the predominating of the soul over the Spirit and the phagocitization by the entities. The correct path towards transcendence is the very lion's roar of the will coming to preponderate over the accretions and to focus itself in the lion on severing the bonds to external phenomena while yet engaging with them, *sub specie aeternitatis* (from the point of view of Eternity) 'bracketing off', the *sensa* in the phraseology of Edmund Husserl, and not allowing a slackening of the will to enable a '*reductio mentis*', and to initiate the slippery slope of the down-going of the being (der untergang dasein).

Hence it is not for reason of social utility that the original doctrine speaks of slothful idleness as one of the *nivrana* but rather owing to the degrading influence on the consciousness that directly results from a failure to maintain, as Odin on Airthrown, one's place in the Origin, necessitating a wilful self-assertion and control of the Self through itself, avoiding contamination with the phenomena and maintaining its blood purity. Hence neither of the extremes of action are indicated as a proper trajectory of praxis.

Should liberation be sought; neither an involvement in *duhkha* (agitated state of being), nor a state of restless action, itself precipitated by an inner weakness and the pressures of the cultural superstructure of society with its obligations and prohibitions, ('earn your bread through the sweat of your brow'), nor in a state of passive inertia, of a lethargy-'slothful idleness', can liberation be reached. Laziness (*dina-mudha*), is the condition of the fallen man, of he who has become through inner weakness, unseated from himself and has become Pinocchio jerked about by the Demiurge.

Laziness is not only a result of laxity of the will and inner discipline, a slackening in one's resolve owing to being extroverted from the Self but as a result of the desire consciousness overtaking the Self and serving 'the creature' body-soul complex rather than the creator (i.e. the Self). Such slackness is as a disease of atrophy and precipitates one's down going and degradation of consciousness, submerging the Spirit into the being of Demiurgic slime causing it to lose a sense of its-Self. The disease (dis-ease), of laziness exacerbates and constitutes a downward spiral of increasing weakness or decreasing strength, a lack of integrality and concentrated awareness, a dispersal of the awareness toward myriad focal points, a state of fragmenting 'multi-polarity', of the attention and an inability or unwillingness to bring to bear the strength necessary to achieve a state of 'principal integrality', shifting the focal point of awareness inside as an 'autarch', within its archemonic fortress of the mind.

Such a disease ('dis-ease'), disease amplifies or exacerbates with the ever-increasing working, weakening/decreasing strength of this downward spiral as a lack of strength of will shifts the consciousness outwards and away from the Archemon towards externalised perceptual objects (those posited as external). Hence, a laxity of the mind leads to extroverted forms of behavioural comportment, the veritable 'seven deadly sins', an opening of the pandora's box of ill-consequence gluttony and a reduction of the consciousness; lustfulness and an immersion within the sensual vice; any thrilling or sensationalistic pursuit conducting to stimulation which serves, perhaps, in most cases, as a substitute for an inner being-with-Self or 'dwelling within the Origin', an externalised form of self-assertion which is not self-assertion, a seeking of the Origin outside of one's Self and eventually, over the course of Time, a ceasing to seek the self at all and simply an acquiescence to the Demiurge as a sinking rowboat whose pilot has lost the oars and simply, inebriated with rum, awaiting oblivion amidst the sharks of the ocean of Being, precipitating his death through laxity and unconsciousness rather than fighting to redeem himself from what is posited by himself as 'inevitable'. As Baltasar Gracian said in his book 'The Art of Worldly Wisdom': 'fools die of the fool's disease', and the being who cultivated through passivity and inertia laxity precipitates his own extinction through this very atrophy and entropy of the core of his being serving himself up in 'christ-like' fashion, as a sacrifice to the Demiurge, nailing himself to the cross of his own iniquity (or rather allowing the entities which feed on his Spirit to insert their nails into his being and to prise him apart and consume his essence).

The Stoics spoke of 'impatiens', or impatience as can be read in Seneca's 'De Ira' ('On Anger'), and this conception of a negative state of being subject to samsaric consciousness, being antithetical to the Stoic *apatheia*, or unaffectedness, and thus recognised by the wise Seneca to be of a deleterious nature to the maintenance of the Hyperborean Wisdom. *Impatiens* is translated 'udakakak', in the original formulation of Vedic Buddhism and has largely a similar connotation as the Stoics and presumably served as the locus from which the Stoical conception derived, just as the Stoical conception of *apatheia* or a state devoid of passion may have derived in its origin from the Pythagorean *dolma*/tolma; Epicureanism, and further eastern origin (cf. the taoist conception of *wei wu wei*).

The final *nivarana* is called, in the original Pali language 'viccikkā', translated as 'doubtful uncertainty', according to some sources. The demon of dialectics intervenes in the presence of a perpetual doubt with the Self immersing its-Self in a constant inner dialogue leading the consciousness toward a diremption from the Origin through a hyper-rationalisation in the question and answer dialectic that is begotten by uncertainty in a fallacious approach to discovery, discover certainty in a linguistic form rather than independent of thought, especially that of the verbal variety. Buddhism in its Origin was about (and to this day is still especially perceptible in Zen Buddhism and the concept of *satori*) 'no thought', and cancelling out the 'monkey mind', or the internal dialogue or chatter which leads one astray from Self-realisation. It was and is about 'bracketing off', these accretions above analysed and the state of doubt and uncertainty leads away from certainty which can only be attained through a re-turn to the Origin, through a principal state of consciousness. Unlike the *elementarwesen* ('elemental beings'; demons of decay), the wise Aesir may dwell in Asgard as well as descend through voluntary choice to the lower realms, be it Midgard; Jotunheim; Helheim, etc., and carry out their mission of Spiritual liberation: without effect and in the manner of 'actionless action' ('*wei wu wei*').

Nagas

Within the primordial Buddhism, no 'religification', had been present, but it was later an addition with the introduction of *mara*, representative of all 'evil', or negative and harmful tendencies. Yet later the introduction of *nagas* came to the fore and was analogously present in the Vedic mythos during the course of the latter's degradation towards destruction and the residue of this mythos crystallised in the later hinduism; vaisnavism, and degraded-religified forms of Buddhism, which largely constitute the current state of Spirituality (demonology?), in the indian subcontinent today.

However, in spite of this criticism, the reality of the *nagas* must be, at the least, assumed as a hypothesis, given the surfeit of evidence which pervades history and the world. Though in many cases symbolic, the phenomena of the *nagas* is not exclusively so and has its counterpart, perhaps origin, in the actual extent *nagas* themselves, the veritable 'serpents of wisdom', spoken of in both the christian mythos as well as that of the Vedic-Hindu. The conclusions arrived at by much research and exposure to this mythos has been covered by the author in the work 'Chang Shambhala', and the larger work 'Wise Warrior'.

Within the context of Buddhism this phenomenon is posited as 'evil', and the Buddha as 'good', creating a polarisation of moments of a moral nature played off against each other as a psychodramatic mythos appealing to the 'common people', and maintaining them trapped within their priestly caste, imposed straightjacket of obligations; prohibitions, and 'rites and ceremonies', maintaining the hegemony of the Demiurge death cult of monotheistic religion and facilitating its agenda, namely Spiritual enchainment and the vampirization of their life force trapped within the Kalachakra wheel with the Dorje of the Shambhalic priest caste (the eastern equivalent of the 'keys of St.Peter'). Thus a false dichotomy is propounded by the priest caste in the mythos, in their 'sacred', narratives or stories which posited these *nagas* as 'evil', entities as opposed to themselves as 'good', entities. The reality as is propounded in the writings of H.P. Lovecraft; the Hyperborean Wisdom, and Christian Cortes, amongst others, is that these entities are not uniformly malevolent in their intentions or benevolent and that they are most definitely 'beyond good and evil', in the sense of being of a transcendent nature, this dichotomised morality being simply a projection of the past due consciousness and their emotionally driven nature, 'hung up', so to speak, on 'morality', and basing their limited consciousness thereon.

The *nagas* are 'Beyond Good and Evil', and yet, from a 'human-all-too-human', standpoint, many of them are 'evil', i.e., those who visit harm upon the human(oid), population. These latter are, in fact, the liberators evaluated by their religious pasus as, 'evil', as they have become effectively enchained to the Demiurge through their religious programming and evaluate their relations with other entities in a purely subjective and self-serving manner: What confers upon them pleasure; comfort, and a sense of power is what is evaluated as 'good'; what conduces to maximising pleasure and minimising pain is 'good', and conversely, what diminishes (and this proportionally), pleasure and increases pain is evaluated as 'evil', from their frog perspective. The reality is what is good for the pasu and a sleep virya in maintaining its place within the creation of the Demiurge is, in most cases 'bad', for the liberation of the Spirit (assuming the pasu is/has a Spirit, rather than simply a body-soul complex, which is little more than a crystallised emanation of the Demiurge subject to causality, *generatione et corruptione*). Hence, what is evaluated by the ignorant who labour under this condition of *avijja* and dwell in the spatio-temporal slave matrix is the antithesis of what is 'good', from the standpoint of transcendence and a re-turn to the Origin/Self.

The evaluation of the liberated *nagas* as 'evil', is, therefore, an error and the evaluation of what they falsely consider 'good', namely, the Spiritual enchainment and fascination with worldly glamour. And the minimax principle (max pleasure/min pain), is itself negative or bad, is conducing to the continual degradation-dis-integration of the Self and its gradual atrophy through remaining, though remaining trapped within the *kalachakra* system of the Demiurge (mara). The *nagas*, as the work 'Chang Shambala', amplifies to an extreme in its analysis of pop-cultural themes (movies; video games; novels; fashions, etc.), are reptilian and other extraterrestrials who nimrod, who the Fundamentals of Hyperborean Wisdom ('FHW') bifurcates into: traitor siddhas and loyal siddhas, the former being those devoted to the Demiurge and who formulated the slave religions of Demiurge cults in order to enchain the embodied Spirits to the Demiurge and to absorb their life force, transmuting the pasus and viryas into 'the christ', or sacrifice, sacrificed on the crucifix of matter to these entities who feed off the bioenergy of their captives. The loyal siddhas, by diametrical contrast, are they who would liberate the captive Spirits from the slave matrix and end the despotism of the Demiurge in the very existence of the Demiurge itself. The multiple species of extraterrestrials does not comprise, alone, the reptilians, though they are in a position of leadership subordinate only to the mantis E.Ts and presumably higher dimensional 'archons', or 'aeons', in gnostic terms. According to Christian Cortes, discipline of disciple of a disinfo agent yet offering some possible truth buried within the lies, the *nagas* were a particular form assumed by the Hyperborean Spirit spheres in their entering into the Demiurgic universe and taking on the form of cold-blooded saurians, serving their purpose in such incarnation (reference particular articles of Cortes). Those who initially involuted and became 'fallen angelics', also took on the form of saurians in the primordial time before Hyperborea eventually being killed off by the traitor siddhas and the Demiurge as too oppositional to their plans of Spiritual enslavement. The Hyperborean Spirit spheres then transformed into Nordic giants (as so-called 'nephilim', according to the judeo-christian bias, evaluating things from the Prague perspective of 'good versus evil'), to modify the earth with the lithic wisdom (Stonehenge; the menhirs of Easter Island and Dolmens as well as the pyramids), to transmute the earth on a Spiritual basis and assist in elevating the consciousness of the captive and asleep viryas such that they may be able to transcend the Demiurgic slave matrix.

The *nagas* have their form typically associated with the reptilian extraterrestrials and these still play their role. According to the 13th chapter of 'Fundamentals of the Hyperborean Wisdom' Antarctica will be the source of change when the octopus constellation' or the crux sign of the southern cross is in the east. In the mythos of Lovecraft and his circle Antarctica is the hibernation region, hibernating region in which many of these extraterrestrials had become dormant through perhaps the pole shift in the consequent ice age which may be observed in many perfectly preserved forms. This and the fact that the underground ice tunnel system which pervades the continent has the atmosphere of 18 degrees plus Celsius and thus would most certainly accommodate sentient life.

Within the hollow earth these entities undoubtedly dwell as well and the stargate of Venus at the pole indicates yet further the high probability of the return of the imperial Germans or something from that region of the earth as the article 'Antarctica', by the writer details. Hence the *nagas* are one species amongst others who are of divided factions and that may play the role of 'good', or have a benevolent influence in far, as far as a liberator, liberation of the Spirit is concerned and this is corroborated in some of Lovecraft's stories wherein E.Ts have entered into the earth, some in human form for the purpose of sharing knowledge, etc. Of course these E.Ts may be the traitor Siddhas conferring their false notices upon the synarchic initiates and assisting in chaining the captive Spirits to this matrix of the Demiurge. Others, as well as the SS are waiting return ('wit kommen wieder'), to facilitate the return of the captive Spirits.

Satipatthana

The original Buddhist doctrine can be seen to offer the technical means to make a re-turn in the etymology of one of its key concepts that being '*sati*-'*pathana*', often translated as 'creating awareness', and especially 'self-awareness'(*sati*) in the sense of an understanding of the Self by the Self and in that of the blood memory or minne, transmuting, should its formula be properly adhered to by the virya into a 'minne-sanger', or 'blood rememberer', the Self re-turning to its-Self. Emphasis is this, emphasis in this etymology of *Satipatthana* is placed upon the technical process of creation, one of an active character and not delegated to or vested in an 'external saviour deity', i.e. the Demiurge.

Hence, this active process is at once an active nihilism and a positive endeavour of specific forms of action, all of which being conducive to a transcendence from the conditioned state, from the state of spatio-temporal contingency. The phrase which expounds the meaning of *Satipatthana* is '*paramukham satim upathapat*' ('to place the memory of oneself before oneself'). In other words, to return to the primordial state within unconditioned existence prior to the involution of the being into its final corporeal form.

The following procedure is the original doctrine's formula for such a re-turn and is divided into four groups of procedures related to: 1) procedures related to the body (*kaya*); 2) emotion/feelings (*vadanya*); 3) mind (*citta*); 4) *dhamma* (the fruitage of *Satipatthana*). As regards the body and its optimal preparation to make a re-turn to the origin, the body should be subject to: 1) contemplation (conscious breathing/self-awareness while breathing- '*anapana-sati*'); prana breathing (and experiencing of the breath as prana); 2) *contemplatio mortis* (*manna man usati*), the contemplation of decay/death, leading to detachment. The intent of such contemplations or perceiving the body in this manner is to recognise its aseity, its non-identity with the self-the perceiver, or 'operating thetan' (in the terms of Scientology almost certainly having its derivation from the Buddhist doctrine in the Sankhya philosophy of Kapila).

Hence, the reflexive recognition of the otherness or aseity (not ipseity of selfishness/identity), of the corporeal form in that one is not the body, is a mechanism of disengaging the self from the phenomenal self.

This is a process of active nihilism applied to the body and is a process applicable to all aspects of the phenomenal self, a self-recognition of the perceiver/experiencer, as not the experience/perception of whatever contingent state in maintaining the memory of the origin through the principal state of active engagement with that outside of itself recognised as '*anattā*', or 'not-self'. The emotions, the feelings, which colour the consciousness are thereby 'bracketed off', and recognised and maintained in the consciousness as contents of consciousness. Such emotions and contingent states are recognised as simply functions of the body; the soul (psyche), or foreign egregores which have entered into the consciousness and which constitute 'accretions' (*sankhara*), or contaminants contaminating the otherwise relative purity of the mind in its prior proper state of '*samathā*' ('unshakeable calm'). Agitation (*dukkha*), based upon *tanha* (desire) consciousness or simply an enervated; weakened or diseased body-mind unseats the consciousness from '*samathā*', and drags it down to an immersion with the corrosive waters of *samsara*: from Knowledge (gnosis), to ignorance (agnosia), the slippery slope of ill consequence of acquiring more 'accretions', and becoming ever more involved in the worlds of the Demiurge, that of the body (excess or deficiency in diet; or impropriety; exercise; proper 'natural hygiene', etc., and the soul, the distorted something of consciousness with its emotional instability and quantum entanglement with entities).

Principium Individuationis

The *Principium Individuationis* is the process of concretion of the emanations of Demiurge into what are referred to as '*rupā*', in the Sanskrit, namely 'forms'. The platonic conception of 'forms', are the principal source from whence these concrete forms emanate and are identical to the archetypes of the Demiurge. The 'forms', or entities that are experienced and perceived through the differentiated consciousness of the conditioned man are not the perceiver/experiencer, but simply the contents of consciousness which impinge upon the Self and towards which the Self turns its gaze if and only if it becomes 'reverted', or extroverted away from itself. The *nama*, or 'names', are the 'emanations', in vibratory form which exist as 'verba', or the 'Verbum'/Logos/Demiurge, and crystallise at a lower dimensional level into these *rupa*, or 'forms', of the mundane entity and indeed entities within the seven heavens of Demiurgic manifestation. The philosophical question: 'where did we come from', and why is the 'creation', of the Demiurge as it is may be answered: the archetypes which are manifestations of the Demiurge assuming through the process of causal necessity, their concrete manifestation. All of this 'individuated', or differentiated manifold of entities is 'not-self', has no ipseity, but is instead aseity, or *anatta*.

'Bracketing off' is a phenomenological phrase of the magian Edmund Husserl for the elimination of the accretions, for the process of ipseity, of self-identification through negating them as percepts or *sensa*, shifting the focus of the consciousness away from that which is 'not-self'. This 'phenomenological reduction', construal is largely a modernist construct and plagiary of the original doctrines conception of '*pavivek*', meaning 'aloofness'; 'separation'; 'detachment'. The non-identification with the immutable contingencies of Demiurge's creation (the entities), is a process of detachment in the form of an act of nihilism, a 'bracketing off', as an act of willful self-assertion, controlling that external to itself and controlling itself in relation to that external to itself. Being 'aloof', is not a passive act but a willful self-assertion over and against countervailing forces which impinge upon the consciousness, upon the self when focused upon that which is other to its-Self, i.e., when existing inauthentically in a state of extroversion. Being 'aloof', of course, does not mean ignoring reality in a state of denial but consciously denying the meaning of the reality as of sufficient consequence to merit the attention being directed toward and becoming intertwined with the phenomenal appearance/object. Separating the Self from the welter of contingency as a constructed, in a constructed 'fortress of the mind' (archemon), the Spirit remains dwelling with itself keeping its inner vision orientated around its central nucleus as is so concisely expressed in Julius Evola's book 'Essays in Magical Idealism'. '*Pavivek*', thus, therefore, is the default setting of the awakened virya who is willful striving to hold their inner gaze through a negation of the negation (detachment), an active nihilism or 'bracketing off' (a striving towards separation from the entities and the maintenance of an aloofness therefrom and this through shifting the focus toward the origin and away from the kaleidoscopic world of *Samsara*, becoming, not becoming, fixated in its mesmeric content chaos of entities; pulling aside the veils of Maya yet with the gaze directed inwards and not toward the veils themselves. It is the state of *pavivek* that leads beyond itself as an active stance dwelling in the archemon ('one rule'), of the mind in its principal state of consciousness.

Consciousness is Conditioned Consciousness

The state of conditioned, of the unconditioned is the state of what has been erroneously been called the *nunc stans* by christian philosophers, the 'Eternal Now'. It is erroneous as any temporal references do not refer to that which is atemporal but rather that which still retains a dimension of temporality, i.e. Now, the present and not beyond that. To be present 'in the moment', is not to dwell in the Origin or in the realm of Eternity but rather a relative ecstasis of semp-eternity, which is simply dwelling within the universe of 'the one', only and not beyond.

Perhaps this state is one of 'fusion', or the '*unio mystica*', between the counter/synarchic initiate and 'god', the assimilation of the Spirit into the soul-body complex (the khu is in the khabs and not the khabs in the khu), and therefore is simply a state of being of Spiritual enchainment and the completion of the being according to its 'original [archetypal] design', or archetype, the attainment of entelechial finality of completion of the being through itself (its phenomenal-false-self), and becoming assimilated into 'the One', having doomed itself to perdition within the Demiurge's universe, doomed to extinction in *pralaya* when the Cosmic Logos consumes itself in *pralaya* or 'the night of Brahma', the self-realisation of 'god'.

Hence the state of conditioned consciousness is consciousness itself as the state of the being qua temporalizing temporality qua enduring through time and subject to the causal laws of the Demiurgic universe have turned its gaze away from Eternity. Consciousness, however elevated it must be is nonetheless temporalizing temporality and exists in Time.

The superconsciousness is that state of the Being who has realised its-Self, has made the return to the Self and who has attained a true transcendence in imminence, state of sublime awareness which exists only as the essence of the being itself. This may be considered the state of *buddhi-manas* in contrast to the mundane consciousness with its perpetual engagement with the realm of karma, the karmic planes or worlds, i.e. the Demiurgic universe and all of the contingent entities which have their place therein subject to the Time-flow of the cosmic vampire and doomed to absorption into this being in *pralaya* at the end of the *mahamanvantara*.

this engagement with temporality, with the realm of maya and contingency, is a function of the rational consciousness, which shifts the gaze towards the entities and away from the Self. The emphasis on reason and the rational within the modern world of 'scientist[i.c] progress[ivism]', is deliberately emphasised as a mechanism of the enchainment of the Spirit within the world of matter, facilitating the '*reductio mentis*', process of consciousness, from the Origin toward the states which obtain in and pertain to the realm of contingency. It is the initial phase of dragging down the entity into a state of enchainment. To extricate oneself from this material plane, a return to the self, is the only recourse, cutting these bonds of karma and remaining aloof, from yet engaged in the world of Demiurge, engaged in as a warrior taking an active stance against the Demiurge and his influence.

Rati and Arati

The figure of Mara is posited (at least in the later religification of Buddhism), as a representation or image of all 'evil', or that which is antithetical to Spiritual liberation, that which serves to trap the captive Spirits within the *Kalachakra* wheel, and to, as the ultimate consequence, lead to the extinction of the Self rather than its attainment, its return to its-Self. The daughters of Mara are representations of conditioned subjectivity, the modality of consciousness besuited to the extroverted Spirit who has fallen from his first estate, and this through inner weakness and a lack of Self-control.

The daughters are three in number, and the one of most insignificance, namely *Tanha* (desire), is a motivating principle of the remaining, namely *Rati* (love), and *Arati* (hate), both of which are a function of subjective conditioned consciousness, expressing an evaluation of external phenomena or sense objects as well as a motivational comportment thereto: Objects 'loved' and 'hated', by the weak subject that does not have the Self-control to keep in check their emotionally motivated inclinations. That is to say, to restrain *Tanha*, the principal cause of this 'fall from grace', from the grace of the Spirit and certainly not from the Demiurge. 'Love', and 'hate', are two sides of the same coin, the side of positive valence or inclination (attraction), and the role the side of negative valence or disinclination (repulsion). These two handles of the being are developed through a subordination of the Self to *Tanha*, that is to say desire consciousness and once developed are typically difficult of removal, the subject 'going the way of all flesh', and allowing its-Self to be grasped to ever greater degrees by the Demiurge who had affixed these handles in the weakened clay of the being, jerked it around with his 'Oz' ('the strength of god', 'Oz the weak and fallible'): the being so subjected becoming ever more bound to the world of the Demiurge, that is to say, to the Demiurge Him-Self and His manifestation as a differentiated complex of densified substance, the particular entities which exist in his world(s).

The Spirit sphere, the True Self, when existing authentically orientated inward and to its-Self is not affected by this trio of distraction, of agitation but with calm imperturbability, focuses its-Self on its-Self. When existing inauthentically it becomes involved in mania within the worldly glamour of appearances which appear to be to the extroverted/de-centred Self as glamorous as the being's existence has become quantumly entangled with the soul, the extension of the Demiurge and on this basis subject to the immutability and contingency of the realm of *samsara*, becoming fixated on the entities viewed from the debased perspective of the *pasu* and for whom all is 'love', or 'hate' (attraction or repulsion), projecting their own limited consciousness on the external phenomenon, posited as external to the Self, else simply passively received and reacted against according to the emotional-soulish state of existence that is their state of inauthenticity.

This state of consciousness, that of the *pasu*, has become externalised today on the world stage in the form of political discourse and praxis with the emotional mind of the *pasu* being embodied in the political mores of the synarchy with its double-standard morality of masters and slaves, yet claiming that the purport of their system is 'love', and rather making of their system a slave plantation with their own subjective bias, an arbitrary will being the very law its-Self, and this as a Self-proclaimed emanation(s), of the Demiurge Jehovah-Malkuth, the tenth Sephiroth of the Kabbalistic tree, while deceiving the *goyim* into believing that 'love', means the pleasant state of feelings of the *goyim* and not the Self-interest maximisation of the *magian*-and all of this under 'god': 'god is love'. And yet the Demiurge, the being conventionally referred to as 'god', is not the Absolute, which latter, by whatever name designated, is beyond 'love', and 'hate', which are only the '*ordo*' and '*chaos*' of the Demiurge, both of his aspects and applicable only to Him-Self and his creation and not the Uncreated Spirit-sphere, which dwells in the Uncreated realm of Eternity beyond Time and space and the mutability of the soul, which is only the realm of the creation, that in which the passive dwells.

Upadana

The Buddhist conception of *Upadana* has been translated 'attachment', and specifically an attachment to certain states of consciousness.

It is a conception whose meaning is the shifting of the focal point of attention away from the Self and becoming extroverted, attached to the 'differentiated manifold' of sense experience. The entirety of modernity in its culture (the 'cultural superstructure'), that the captive Spirits encounter and are immersed within is designed to create attachments or bonds in the consciousness of the extroverted Self and to, over the course of Time, drain it of its life force energy having its directional focus of will transmitted outside of its-Self and becoming quantumly entangled with the '*heteron*' (in the terminology of Andras Laszlo, the Hungarian traditionalist). These attachments constitute 'accretions', in the consciousness and serve to phagocitize or vampirize the bioenergy through this transmission of will toward them and their entanglement with the consciousness serving to bind one to *samsaric* consciousness, the Self becoming intertwined with that outside of its-Self and the will becoming misdirected toward the myriad sensory objects that impinge upon its gaze.

Upadana is also characterised as an attachment to the feelings [states of consciousness which are a result of reflexive mentation, in *samsaric* consciousness, of the Self perceiving through its-Self the 'Other' as 'Other' (*heteron*) and not having or investing sufficient willpower to control the 'Other', and to render it '*auton*', or as a part of the Self in its perspective or *as its* percept].

The feelings are thus preponderant in the mind, and, according to the Hyperborean wisdom, they are endowed with the energy of the perceiver/constructor and, as an inflating balloon, become more and more prominent in the consciousness of the perceiver which becomes phagocitized by the objects related to or causally intertwined with the feeling its-Self and which object(s), and are either affirmed or passively received by the consciousness to be causally related to the feeling(s). This is the basis and source of addiction and addiction behaviour, having thoughts ('negative ideation', it may be called), that lead away from the Origin and towards sensory percepts.

Hence the employment of the strategy of 'bracketing off', or active nihilism (the shifting of the gaze away from the object as appears through conscious will-power directed away there from and toward the Self (the positive moment of the active nihilism, shifting the focal point of attention away from the external (*heteron*), through rendering it internal (*auton*), through conscious awareness of the object under control of will as an active process. Shifting the attention 'away' from the object simply means to bring to bear an active engagement with the entity structured through conscious will as governed and under control of the 'autarch' the Self-governed and Self-ruled being (cf. 'Essays in Magical Idealism'). An active nihilism; a Self-assertion of the being over and against the phenomenal object is requisite, viewed *sub specie aeternitatis* and not from the frog perspective of the pasu, the perspective of 'sacrality', or 'veneration', of the *heteron*, making of the object external to the Self in thoughtless wonderment or in the hyper-rational analytical process of dissection of the object according to normative criteria inherent in the 'cultural superstructure', but rather through the 'intellection', the supra-rational consciousness. Attachment to feelings is also a result of habituation either according to one's own 'personal equation', what his being in its multiple states gravitates towards and has attracted to its-Self as its karma and/or the cultural superstructure and its mandates; obligations; prohibitions and normative criteria of evaluation of what is acceptable and unacceptable; evaluated as 'good', or 'bad'. This combination of factors decides the attachments towards certain states of existence for they who are not sufficiently awakened to be considered an 'autarch', or Self-governed; Self-ruled being who may, irrespective of the prevailing cultural superstructure, determine its-Self through its-Self and this if need be over and against the these norms of the society.

Hence one may, through his own weakness and lack of inner power, become attached to states of Self-pleasure (what many of the commoners of modernity called 'love' or 'hate' or any other emotional state which is set up by extensity and intensity of focus of the will, as a default setting of the being in its relations to that which is 'Other', to its-Self and even in relation to its (false)-Self, posited as 'Other' (the conflict of the soul and the Spirit, which is that between the Demiurge and the Self). Hence attachments, either of 'love' and 'hate', are of a negative nature as leading away from the Origin and becoming entangled in the Demiurge' universe, bound up with sensa and leading to an extroverted state of consciousness.

Over the course of time this tendency shifts in a negative direction away from the Origin and leads to the phagocitization of the Self by the Demiurge just as a fly becoming caught up in the webs of the cosmic vampire spider.

The synarchy' slave architecture is structured as a beehive in which the bees kill or consume anything other than themselves. The 'autarch' or Self/Spirit-sphere must therefore transmute its-Self into a death's head moth and enter into the beehive to eliminate its influence and thus, this not with 'extreme prejudice', but an Olympian awareness of its being and its relation of fundamental hostility toward that which would enchain its and others' being within their vampire hive. And this without emotion, simply acting from principle in the manner of wei-wu-wei ('actionless action').

Five Qualities of the Combatant

To become a wise warrior, according to the original Buddhist doctrine and to possess the necessary qualifications of a Bodhisattva, the following five criteria are stipulated by Julius Evola in his 'The Doctrine of Awakening: Buddhist Varieties of Ascesis': 1) confidence. A confidence that one is an authority and is thereby qualified to discourse upon the doctrine; that he is a proponent of it in an authentic way and as such able to offer counsel and advice and this owing to his recognition of his nature or condition as a being who has transcended conditioned existence and as such is able to perceive who he is without identification with the Demiurge' universe and his formations, namely the body and soul, the phenomenal personality and its necessarily contingent infinite nature. Hence confidence is a criterion of the wise warrior which is not arrogant boastfulness as in the case of christian false humility or Self-abnegation, sincere or insincere, but is simply a recognition of fact and an acknowledgement of the 'being of being', of the nature of things. And so recognising the nature as essence of one's-Self as Bodhisattva the consequence is not to be negatively affected, disconcerted; neither, disconnected; neither hopeful nor hopeless, neither proud nor humble, but simply 'living in a Truth', and in accordance with one's nature, in a state of authenticity.

The consequence of such a Self-recognition is a radiation of authority in the form of an unperturbed and transcendent being who may thereby serve as an exemplary case to assist in the elevation of the consciousness of the beings who congregate in his presence and beyond this who elevate the energies around one's-Self assisting in Spiritualising the earth, elevating the energies of the environment and all of that surrounding themselves and thereby assisting with this radiation of their Buddha nature to elevate the captive Spirits via this charismatic influence as in the case of so many leaders such as Hitler and the Tibetan Buddhist monks with whom he was affiliated.

The construction of an unconquerable frontier citadel or archemonic fortress of the mind (Citta) is a natural result of such a Self-centredness, such a coalescence of forces around the Spirit-sphere, the 'gravis archetype', according to the 'Fundamentals of the Hyperborean Wisdom', is this impenetrable and impermeable fortress in which the Hero-wise warrior dwells venturing out on campaign externally but internally always contained within and assailing the foe therefrom else defending Self and other within this kairos.

The second quality of the combatant is that of the possession of Knowledge/Wisdom, the possession of what the gnostics called 'gnosis', and its Sanskrit equivalent, namely jhana. The possession of knowledge and wisdom is the basis of confidence which has its foundation in right recognition, of seeing things as they are in themselves and not becoming bound up with entities as *fascinosum* or objects of fascination which preponderate in the mind' gaze and serve to phagocitize the consciousness, to drain the being of their life force in the beings transmitting their thought energy toward that outside of themselves and towards the object posited as 'object' or as '*heteron*'. Confidence flows from right recognition not on a psychological basis of perception but on an ontological basis of fundamental engagement with the entity and with things as they are. Insofar, the Self is unassailable dwelling within the Archemon in a condition of *buddhi-manas* (buddhi-mind), the state of being which is a necessary consequence of the beings having made a return to the Origin, living in a state of authenticity as a Hyperborean Spirit sphere.

Yet another quality of the combatant is that of sincerity and existing 'in the truth'; not guileful; not dissimulative or mendacious or ambiguous but rather direct; open and honest. When appropriate, else silent and always discreet; prudent and aloof; courteous to those meriting courtesy and oppositional to those necessitating the appropriate chastisement or punishment. Harmony necessitates both mercy and severity to a degree proportional to meritorious or object behaviour.

However, unlike the christian, the Bodhisattva is not a witch hunter perpetually holding a whip in his hand and lashing out at those judged by the christian to be 'demon' or 'devil', rather the Bodhisattva is boundlessly tolerant save in the cases when harm is potentially or actually visited upon others or upon the Self in which case he would, given the means, intervene and attempt to prevent the harm being caused by the perpetrator through the most non-harmful way possible and this always in an equilibrrious proportionality between crime and punishment according to the fundamental moral principles of the original Buddhist doctrine and entailed in greater expansiveness in the *Mānava Dharmasāstra* or 'The Lawcode of Manu', with its code of right conduct. Though later distorters of the Buddhist doctrine became subject to egalitarian or 'universalist' principles (in effect a 'humanism', of the degraded Vedic empire), which led to nothing but the destruction of the foundation of that empire, namely the caste system and the subsequent disintegration of the empire leaving nothing but ruins behind.

Another of the five qualities of the combatant is denominated *virīya-bala* in the Sanskrit and connotes virile or war-like energy, that which is inherent in the warrior and that which in recent history was best exemplified by he who some have called an avatar of Vishnu, namely Adolf Hitler (cf. 'Adolf Hitler: The Last Avatar', Miguel Serrano and 'The Lightning and the Sun', Savitri Devi).

The warrior energy which radiates from the wise warrior adept is inherent in the being and is also depicted as a glorious halo or radiation of light ensconcing the head of the arhant in oriental paintings and their christian (especially eastern orthodox) equivalent. This latter image, however, partakes more of a sacralising character besuited to the priestly caste of the Demiurge death cult, to the 'culture pact', according to the Hyperborean Wisdom and this same constitutes an inversion of the '*aristos*' (the best), or wise warrior archetype, twisted in favour of the pacifistic-contemplative (and hypocritical), rulership of the priest over that of the warrior monk, which latter was the original Hyperborean structure of society with the merger of priest/adept and virya/kshatriya in a unity of 'philosopher kings', an oligarchy subordinate to a leader governed by the leadership principle with the leader radiating his charismatic influence over all, as the central hub of the wheel, the spokes being the rays of this refulgent glory expanding their luminescence over the entirety of the nation symbolised as a cartwheel with the circular border constituting the closed circle containing within its-Self the *volkgemeinschaft* or folk community delimiting the organic cultural organism and empowering and elevating its state of being to a higher state, one more subtle and ethereal than the base state of existence they have been reduced to under the chaos and confusion orchestrated by the synarchy and which would undoubtedly continue without cessation even for a moment until the traditional '*aristos*', are reestablished in power.

This *virya bala* or virile energy thus has a vitalising influence on the population not alone making of the leader and his fellow aristocrats archetypes or thought forms which serve to confer upon the people this elevating influence.

The Bodhisattva, wise warrior, ascetic radiates this energy not only by having achieved a return but in many cases undoubtedly having been an incarnate Hyperborean who had chosen this incarnation, involution into the realms of the Demiurge as a means of liberating his fellow Kamaraden, the captive Spirit Hyperboreans who had become enchained to the Demiurge. In the latter case the Hyperborean Spirit was always and with an unyielding fixity bound to the origin and never left, was born awakened, an arhant and thus always had possessed in his being the luciferic graceful will and the virile, the Graal through which he might perceive the enemy and the enemy' affiliates with his noological-transcendental apperception recognising them and unconcealing their deception.

The Graal possessed by the Bodhisattva whether he attained this condition in the mundane plane or had always possessed it without blood confusion is the 'heroic force of will', that qualifies him as a warrior-berserker and which confers upon him the Spiritual authority to confer upon others the charisma of his Spiritual influence at once empowering and elevating others and making of them willing chelas of his wise counsel just as Sakyamuni Him-Self had conferred upon his chelas (disciples), his own wise counsel. Hence the virile quality is a sure indication of the Hyperborean blood which is palpable by those of a sufficiently sensitive nature.

The fifth quality of the warrior-berserker is that of 'physical suitability'. Nietzsche's distinction between 'good versus evil', and 'good versus bad', enters into this reckoning and the original Buddhist doctrine embodied and supported the classical virtues of *kalos kagathos* or the virtues of the warrior, the strong; the healthy, and they of superlative intellect all of which were intertwined yet recognising and acknowledging that a sound mind can dwell within a sound body only (*mens sana in corpore sano*). Hence the caste system also was exalted and affirmed as a necessary condition of right relations between they of diverse biology, both in terms of varna (i.e. 'race', or 'species'), and they of certain inherent predispositions that find their natural and necessarily just expression amongst the caste: brahma; kshatriya; vaishya; sudra, with the body type being an outer index of the inner being, reflective of the higher principles of the being, concretised in corporeal form.

The earliest Buddhist texts as found in Julius Evola's tome 'The Doctrine of Awakening', support and affirm the essentiality of caste and race and the arhantship and status of Bodhisattva being the royal prerogative exclusive to certain castes and races, though over time the doctrine lost its aristocratic nature and devolved in democratic fashion into the 'religious free-for-all', of false claimants to the laurel wreath so visible in the Indian subcontinent today, especially in those enclaves most concentrated in the Theravada distortion of the original Buddhist teachings, Sri Lanka; Myanmar (Burma), etc., and which ironically are represented in ignorance by their 'Western', proponents as the exclusive source of authenticity for Buddhism, whereas the opposite is the case and Theravada entails much in the way of distortion, especially as regards its doctrine of 'no Self', denying the immortal Spirit principle of the beings transmuting counter-initiatively in ignorance the doctrine of awakening to a vehicle of the darkening of the divine in the creation of this nihilistic death cult, containing within its-Self the doctrine of *avijja* (ignorance), and not that of nirvana. This can be seen especially in the Buddhist doctrines of Theravada today, which embraces this Self-denial leading to a dissipation and fragmentation of the being through a lack of inner focus and recognition of the Self, having no ground upon which to base one's practise or goal or direction in which to head save the breakdown of the being that is one's-Self and certainly not ipseity or Self-recognition and realisation through the process of negative dialectics (one's-Self is not the phenomenal Self, not this; not that, etc.).

The physical suitability of the arhant is requisite as the fifth of the five qualifications of the wise warrior. Hence he must be a fully integrated man, the body; soul, and other phenomenal accretions must be controlled and under the stewardship of the Spirit and not superintending over them or influencing it or influencing it in any way. Hence it is not a question of casting aside the physical or soul, instruments of the being-the phenomenal Self being simply an extension of Demiurge-but a means of Self-realisation, but rather, as a means of Self-realisation, but rather dwelling within the origin and avoiding Self-identification with the accretions, achieving ipseity or Self-identification with the True Self, Spirit-Self, and avoiding a fall of the will into aseity or identification of the Self as body-soul complex and contents of consciousness (those physically debased or defective according to traditional eugenical policies), as expounded upon in Alan G. Roper's book 'Ancient Eugenics' (would be cast out in this as a hygienic means of '*purificatio*', of the organic culture organism. Such essential negative eugenic prophylactic measures were reinstituted at the fin-de-sicle period by Anglo-American eugenicists such as Galton and later by Sanger; Popineau, et alia, and by Fritz Lenz in his Rassenhygiene and other books. In contemporary times, Vladimir Avdeev was a proponent of such policies prior to his assassination in Russia, as well as Pavel Tulaev.

This representation of such ideas, founded upon traditional principles of eugenics signifies the awakening of the consciousness under the conditions of the dawning of the Aquarian Age. In spite of all suppression, especially on the part of the Abrahamic Demiurge death cults, the awakening will not be suppressed and the awakening of the consciousness carries on apace even as the end of the cycle of the Kali Yuga continues its downward spiral of apparent entropy. However this is simply the entropy of the Demiurge leading towards its own destruction and the elevation of the consciousness carries on in spite of this 'darkening of the divine', and carries on especially through the instrumentality of the wise warrior adapts, the loyal siddhas of Agartha and the pending re-turn ('wir kommen wieder') of the Hyperboreans led by Lucifer their leader. In spite of the perpetual attempt to lower the consciousness level of the captive Spirits on the part of the synarchy the elevation of the population continues.

The sixth and last of the qualifications of Bodhisattva status is correlated and intertwined with the others, especially in its concretised form of the previous five qualifications, namely the necessary condition at a higher level of the maintenance of the suitable physical vehicle for the performance of duty in both this world and that above, that being the balance of energies of the masculine and feminine principles of consciousness as represented in the Yin-Yang sign of Demiurgic polarity which neither preponderating with neither prepondering over the Other. This conception must be acknowledged as valid if and only if these balanced energies (themselves formations of the Demiurge), are as fire as stolen by the Promethean god-man Bodhisattva and maintain an equilibrium under control of will, that is to say under the control of the consciousness of the being. The being maintains an inner equilibrium which is expressed in this *samatha* (inner calm), and the outer expression of the inner being reflects this equilibrium in tangible form.

The equipoise of the being who has attained the Buddha Manas reveals no irrational propensities; no facial expressions of disgust; contempt, etc. As in the case of the judeo-christian which is the latter' default setting expressing a perpetual dissatisfaction and arrogant judgmentality towards others. The equilibrium of the arhant expresses its-Self in this inner calm and a detached unaffectedness, an Olympian aloofness which is yet sympathetic towards and understanding of others.

This is also the True state of the androgyne which is what christ was, affirmed to be (much of christianity deriving from the Buddhist doctrine only schematized and beholden to the 'christ archetype', and 'judaic archetype', christianity having been an entanglement of the Magian and their pathos with the antithetical stance of the Hyperborean, namely one of detachment and ascetic inner calm). The androgynous state of 'man perfected', or the enlightened was and is representationally debased by the synarchy into the culture distortion of the physical androgyne or transvestite, a means of creating a false simulacral image of the enlightened and to set them up for the slaughter through such demonization. The physical imitation of the divine androgyne of unity consciousness, the 'integral man', is thus put forth in the synarchic culture as a substitute for the authentic, thereby deterring their slave puppets from breaking their chains and transmuting themselves into a 'real live boy', from their current status of a wooden-headed Pinocchio jerked about on the invisible causal strings of the Demiurge.

Within this state of equilibrious balance of the energies, the ego of the personality is subordinated to the Spirit Self with neither the Self-reflexive exaltation of the Self (the personality), nor a pompous and hypocritical Self-humiliation, but rather a detachment from the personality, a looking upon one's-Self as a Self simply utilising these 'rupa', or forms of Demiurgic manifestation as instruments of the will that are part of the creation and that may be used as instruments of the creation, that is, the incarnate-immortal Spirit being in his praxis of liberation of the 'Other', and of his Self from the clutches of the Demiurge. An interesting metaphor in parallel with the intentionality of liberation of the captive Spirits and those who have descended as their liberators and the current 'liberation', of both Antarctica and the entities dwelling therein as well as Krodos/Saturn from the rings, the liberation of Saturn from the icy rings now ensconcing it through the increase of solar system activity and perhaps the 're-turn', or the second coming of christ, the emanation of Vril from the galactic centre melting the rings of Saturn and dismantling the slave matrix of the Demiurge just as the entities, the Hyperboreans in the Antarctic will be released to precipitate their violence against the power structures of this world order synarchy.

Indeed, the final battle will be precipitated given the 'convergence of catastrophes', of the complex relations of the world order and the, those external factors, these external factors leading towards the final conflagration with the final battalion of the Hyperboreans just as depicted in the Eddic mythos as well as the Vedic, its variant practise, perhaps more authentic as devoid of the christian interpretive spin (in which variant most closely approximates the Hyperborean consciousness and authentic culture in terms of currently existent religious formations). The Ragnarok, or 'darkening of the divine', will undoubtedly be that of conflagration leading towards such liberation of the captive Spirits in their quest for the Promethean fire, not the hot fire of the soul but the cold fire of the Spirit, finally unchained during this temporal epoch of the 'second coming', facilitating the recollection of the blood memory.

Notes on the Ascetic Path

The Stoics of Rome described much in the way, derived much in the way of their ascetic ideas from the original Buddhist doctrine which was an Hyperborean doctrine derived from the blonde-haired Kapila in the Vedic Empire and his Sankhya philosophy. This Hyperborean Wisdom spread over the earth and all the Hyperborean migrations and found its crystallisation or concretion in various forms of philosophy over the globe becoming intertwined with in the majority of cases the preexistent cultures of the other, 'races' of 'humanity', spreading these seeds of Hyperborean Wisdom throughout these various races and the cultural superstructures that developed through such spread. This is not to say however that asceticism had its origin in beginning in the Indian subcontinent (the Punjab), only that this is the earliest extent written doctrine that is known on earth and that it is in its basic principles of simplicity; Spiritual orientation; rejection of decadence and worldly glamour embodies the ethics and conduct of Hyperborean mankind.

The later deformation and corruption of the Vedic Empire which was unfortunately not forestalled by the influence of Buddhism becoming democratised through excessive tolerance of the 'Other'. The oeuvre of the original *Nikaya* as presented in the Pali Canon was possibly a further degradation of the original doctrine which was less tangled up with a democratic delusion of its delusion of its original teachings. The formulae still extent nonetheless leads one back to the Origin and the extinction of the phenomenal accretions which constitute the presence of the Demiurges surrounding and influencing one in attempting to maintain the creativity of the Spirit else to capture the liberating few which are constantly harangued and assailed by the Demiurge and his forces through and untouchable, though are untouchable by his tentacular reach.

One such practise of asceticism in the Buddhist canon is denominated '*apamatta*'. This process is considered a preparatory embarkation (*pabbaja*), on the Buddhist path and is based not on external lifestyle, what to adopt as sound practise and what to forbear, but a focus upon the cultivation of certain inner habits and tendencies, as a training of ascesis for the purpose of return to one's-Self and proper action or 'right conduct' in the world. The inner training begins with an exercise in controlling will after Self-recognition, a situation of the Self in the Self, directing the focus of attention toward the Self through a heightened awareness attained through an earnest Self-reflection, a vigilance-a diligent focus on the Self rather than on that which is not-Self (*semper vigilans*).

This attentional focus on the Self is thus requisite to understand proper relations with the entity posited in the world as 'external', in a conventional view. From the Buddhist view, they are posited as internal contents of consciousness and held under the power of conscious Self-awareness, under the influence of the will ('one-pointed concentration of attention'). In the original doctrine, the prescription is a 'constant control of thought', with the will prevailing over the 'monkey mind', restraining it from its meanderings and riveting the consciousness upon the focal point towards which the will has directed its-Self, be it a phenomenal object; a textual discourse, or the Origin its-Self unless one is guided by the will in his endeavours of liberation.

The focus of attention, however unyielding or unwavering may become wavering if placed upon an object that leads to the fascination of the consciousness and its draining of energy toward the object rather than towards the Self through the object and through conscious control of will. Looking past this and toward the Origin. Hence intensity of focus, however one-pointed, may be the greatest hindrance to awakening and thus those with the greatest strength of will must cultivate, if they haven't already or if they don't already possess it, the greatest Self-control in order to maintain the focus on the Self and perceive the world (*as*) of the Demiurge through the Self.

One of the challenges foremost confronted in modernity are the constant bombardment of sensa, that the synarchy imposes upon the vision of its enemies: the constant noise; the intrusion of presences (sound; sight; tactility; vibration; various substances of a subtler or coarser nature: E.M.F./E.L.F; microwaves; radio waves; dirty electricity; noxious fumes from gas; laundry facilities; vibrations of all manner and form, etc.). This constant bombardment of the senses is a deliberate assault against the captive Spirits to facilitate their imprisonment and to attempt to drag down their consciousness to the lowest level and to enable the vampirization of the entities by whom they've become bound. Hence the development of a superlative Self-control is necessary in order to avoid the enchantment of the Spirit without. Without such Self-control the downward spiral toward perdition is had.

The integration of opposites is not of a physical nature as the black magic distortion of the synarchy would represent it with its ludicosity of transvestitism and sex deviance falsely associating the Primordial Gnosis (Hyperborean Wisdom), with low and base sensual delight in purely physical-material circumstances. The original conception of the androgyne as propounded in Buddhism was that of the being beyond conditioned existence, beyond the concrete form of manifestation that it took on, hence by definition *andro-gynis*, i.e. the male-female unified dyad, as the conception places conditioned existence in its proper place, that being within the realm of the Demiurge, within samsara and not existing beyond the state.

Hence the Spirit-sphere is not the phenomenal Self of the male or female sex, but rather that which exists independently of sexual differentiation. According to the Hyperborean Wisdom, the higher dimensional state of the Devas was still gendered, masculine, feminine, and thus this as it relates to the Devas, the 'siddhas'. Beyond this however, nothing can be known and it is fair to assume that the conditions of, or state of being-the ontology-of this being are unintelligible to any conception and therefore inaccessible to the comprehension from a human perspective at such point it is fair to conclude, in the Origin that these beings may-that these beings may have been androgynous or ungendered and had taken on those traits at a later time in their manifestation for purposes of their own, either as the play of the gods or else as means to manifest themselves *in concreto* at a later phase of their incarnation, taking on forms more suitable to the realm of maya. Presumably this creation was undergone motivated by either the desire to experience the world of substance and matter (as in the case of the traitor siddhas) else to liberate they who become captive (those who incarnated at a later time, hence those who are the in 'loyal' to the Origin and their attempted liberation of the captive Spirits dwelling in the material substance of the Demiurge). The androgynous state of unity consciousness therefore always exists and is simply a matter of severing the bonds of conditioned existence or of detaching the Self from the phenomenal aspect of the personality and returning to the Self, to the Self-sufficient entity that is at its highest level of being, an androgyne of neither gender in any form as incorporative of both and therefore fully integrated, as *homo integrallis* or better said *Spiritus integrallis*, the complete being complete in its-Self and incorporative of nothing outside of its-Self.

This Self-sufficiency manifests its-Self in the being who has made a re-turn to the Self in an equipoise or inner calm (*samadhi*), that radiates its-Self outwards, the outer expression of an inner state devoid of conflicting tendencies and tensions that creates a harmonious external environment as can be seen and sensed in any region wherein Buddhist or Shaolin temples or other forms of harmonious environments wherein the energies are harmoniously rearranged according to metaphysical principles (e.g. 'feng shui', or the structured arrangements of Roman temples, etc.).

The churches; mosques, and synagogues of the Demiurge, by contrast, radiate negative energies and play host to the traitor siddhas, the transdimensional energy vampires who administer the earthly synarchy through their Demiurgic priest-agents. The paragraph, the condition of El/Ella, thus does not require the physical female in Buddhism as the physical female is another being having no essential relation to the Self-sufficient being that is-at least at the highest levels of its being androgynous or ungendered.

Hence, the oft-cited '*tantric maithuna*', by such as the fundamentals of the Hyperborean Wisdom and Miguel Serrano has its place perhaps in attaining this state of re-turn at the same time is not necessary and thus the formula of Buddhist practise is in and of its-Self sufficient if properly applied to circumstances necessitating an exercise of control over the Self and the necessary reaction of strength of will brought to bear against the external stimulus. This conventionally according to the tantra path requires sexual magic praxis in order to impose a sufficient stimulus on the being but myriad other forms of experience may be the recourse one may choose-everything from extreme sports to war in the heat of battle may assist in overcoming the conditioned states, breaking the bonds of the personality and situating the Self in the Self.

Thus the androgyne of the Self is not the physically gender-neuter figure of the synarchical culture distortion but rather the Self dwelling in its-Self and has no need of, 'development' or 'building', as in the case of the hermetic construction or masonic architecture of the development of the soul but rather the Self-recognition through the excision of the accretions, of the egregores and archetypes intertwined with the being through its battle against the Demiurge in the world, i.e. the valplads or 'battleground' (according to the Hyperborean Wisdom).

To give battle and to engage in battle rather than exist as a cowardly (pseudo) pacifist, full of 'fear of the Lord', is the marker of a descended/incarnated Hyperborean and those whose behaviour mirrors this 'fundamental hostility', towards entities reflects thereby their Hyperborean blood and this proportional to their hostility and adversariality toward the Demiurge and his devotees.

Five Bonds

Attachment to the 'I' or phenomenal Self is listed as one of the bonds or accretions of the original Buddhist doctrine of which there are five major main categories in which this is the most significant. Attachment to the 'I', is a directional focus of the mind towards extroversion or the outer 'external', appearances as they impinge upon the consciousness; when the mind has reduced its Self-centredness and become shifted toward the transient and mutable impressions of the soul which strike upon it and phagocitize its intentionality, draining the Spirit of its vital essence through this perceptual manifold, becoming an intentional object with which the will becomes entangled. Hence failing to liberate the Self from the bonds of the ego's identification with the body-soul complex (the extension of the Demiurge), of necessity leads it towards a greater strengthening of the bonds which forms, serves to more cohesively bind the Spirit to the Demiurge as a spider more intricately weaving its tissue of webs around a captive fly which has gotten trapped within its nets. Analogously the soul-body matrixes as this tissue, this skein of skuld's net and is related to the accretions or karma that is bound up with the being through such an entanglement, all the result of an inner weakness, a 'fall from grace', through the Self's gaze being 'reverted', in the terminology of the Hyperborean wisdom. Hence this most significant bond is the focus of severance and the ethical imperative of ipseity, or Self-identification, and the negation of aseity (false identification of the Self with the phenomenal structures of the substantial forms-rupa-of the Demiurge). The illusion of individualism, therefore, is the most significant bond that requires a major focus of attention. Recognising that the Self is not the body or the soul or any of the causal processes of cogitation and cognition, is the active nihilist procedure whereby this bond begins to be severed, that is to say by the labris of the will, the axe of Perun, and it is through this means that the deepest cuts at the root of this poison tree are made. Immersion within the Demiurgic world, yet a consciousness, conscious rejection of the phenomenal Self and all of that which is perceived or dependent upon this: visual observation; tactile sensation; acoustic phenomena; gustatory sensation; thoughts which are the product of imagination having their place only through the dialectic of the being and its relation to the phenomenal entities which are part of the Demiurge and their affording information to the being through this relational process with its reflexive feedback and simultaneous intake and construction in time of the object of perception constructed if the will is strong and engaged with and more passively received when it is not. Situating the Self in the Self, dwelling within the Origin is the means through which this 'active nihilism', is undergone and the vantage point through which it is effectuated: recognising the contingent nature of the phenomenal Self and world in general, perceiving with a heightened perception the corruptible and in terms of the cultural superstructure and its constructs and creations, artificial realm of human-all-too-human invention, an invention created in time and doomed to pass away in Time ('coming to be and passing away' with the flow of the corrosive waters of becoming).

One must not so much analyse the objects as apperceive their artificial or natural and contingent nature, why this is so and how this is so and how these same exist only as perceptions of the consciousness, episteme being the only reality that can be engaged with as the ding an sich ('thing in itself') appears fur sich (for Self).

Hence one must recognise that an attachment to the 'I' is inauthentic being and to differentiate-through super rationality-between the two through a recognition of that which is the Self and that which is 'not-Self' (*anatta*), though the immediate apprehension of essences (i.e. ontologically and not in any relational rational-discursive way or through comparison; contrast or analysis of the being and its abstractly conceived 'properties', rather an apperception thereof through conscious awareness). Another of the five bonds is that of *vicikicchā*, translated by some as 'doubt'. This bond maintains the consciousness engagement of the being with external entities and prevents the clarity of vision and comprehension of the being such that one is 'left to wonder', over the meaning of the entity or entities which simultaneously still exist as contents of consciousness-be the entity of verbal form, term or theory; of an image or gestalt of various forms that impinge upon the consciousness; circumstantial gestalts comprised of this or some other complex of 'simple', and 'complex', ideas in the sense of John Locke.

Hence the world of confusion created by the synarchy and its extra-terrestrial masters of Chang Shambhala is engineered to inculcate this doubt in the consciousness of the captives as a means of observing their path toward the Origin leaving them in a state of uncertainty as to what course of action is available or is an option for themselves. The main weapon of the synarchy is culture and this culture contains meaning which serves as an instructional set of influences leading the sheep to the slaughter, leading toward their entanglement with the Demiurge through the 'exiting', and glamorous culture they have concocted, always designed to harm and to create as much misery and pain as possible to serve the seraphim with the bioenergy bled off their slaves. Hence confusion is the motivation of the synarchy and this confusion (or mental process of doubt), is a deliberately devised weapon of Spiritual enchainment and loosh harvesting (energy vampirization), to serve up the goyim as sacrifices to the Demiurge and his extraterrestrial servants and worldly hierarchy of black magician priests.

Yet another bond that must be severed in order to attain liberation is the belief that conformism is an effective means to attain transcendence. This means conformist mentality and behaviour through comportment with the right 'rites and ceremonies'(Li), of the culture especially in the form of religiosity and religious hypocrisy through which the devotee or adherent receives the approval of the hierarchy and the 'authority', through which worldly advantages are derived.

The exchange of treasures in heaven through a conformistic pantomime is made for worldly wealth and status, the true motivation of the religious hypocrites, and the same holds for those of other ideologies which equally demand conformism as a necessary means to the end of worldly advantage. The original Buddhist doctrine demands a certain set of behaviours and enforces them rigorously though it is itself iconoclastic in relation to the prevailing religion, helping to sever the bond of dependence on conditioned existence, liberating the being from the cultural superstructure which serves to phagocitise his being through his consciousness, being bound up with the cultural artefacts (symbols; aesthetic objects); mandated behaviours (the e.g. 'rites and principles' of Confucius), and general gestalt of obligations; prohibitions and permissions which delimit and circumscribe his existence and relations to others; Him-Self and the community, that which is considered, 'right conduct', etc. Insofar, the original Buddhist doctrine was a doctrine of rebellion against the preexistent and coeval cultural superstructure of the Vedic empire, which had placed the population within a straightjacket of rigid norms and structures in which had shown signs of entropy and degradation through the corruption of its members, the Brahmanical caste who had begun to adopt practises outside of its value system. The Buddha thus attempted to return the caste system to the right road to follow and thus his doctrine was not against the caste system as formulated in the *Mānava-Dharmaśāstra* ('The Lawcode of Manu'), but rather an attempt at its rectification.

Hence, the iconoclasm of Buddhism may be likened to an extrajudicial and supra-judicial regulatory mechanism or focusing on the maintenance of an inner state of Spiritual life prior to focusing on the external cultural superstructure and its maintenance-the value of a culture or ideology is only as valuable as the leadership thereof in praxis-in theory and in itself a value system or ideology may be of a superlative value only simply lacking proponents adequate to the task and this fact is reflected in the current 'malaise of modernity', of the contemporary West. The sanskrit term for this conformism or rigid adherence to 'rites and principles' is '*śilabata-paramasā*'. The last of the five bonds is that of *kama raga* or sexual desire; pleasure or craving this bond is, and should be clear to all who have experienced life, one of the strongest bonds that has the greatest influence on overpowering the Self-centred equipoise of the being introducing a disequilibrizing force that depending on the state of being and the degree of excitation the stimulus has thereon has the power to reduce the conscious Self-control of the being to a state of more than conditioned existence. This influence is the major mechanism on the part of inducing *samsaric* consciousness which is the preponderant reason for the glamorous and sensualistic nature of the cultural superstructure under the influence of the synarchy.

Hence 'sex sells', and he of desiring consciousness, he who labours under the yoke of this bond, is the unthinking purchaser of the phenomenal object of consciousness which he purchases with his conscious energy becoming quantumly entangled with the sense object posited as 'external', to the Self and this pursued or chased after as a dog chases after a bitch, forever seeking to attain the impossible, namely the satisfaction of desire through desire rather than attaining its satisfaction through a shifting of the consciousness away from the perceptual gestalt and toward the Self, the process of 'bracketing off', or 'active nihilism' (*neti neti*), being laid aside as one comes under the influence of the glamorous *heteron* exerting its influence in his weakened infallible consciousness which loses its strength and ability to control the attention through: 1) lack of practise or conditioning of the mind and 2) through this and perhaps constitutionally defective means losing his inner power and transferring it to the Demiurge in the latter's multitudinous '*rupa*', or forms of appearance, to control the urge, this urge does not so much necessitate a redirection of consciousness through a redirection of tasks and circumstances but a re-direction through a shifting of the gaze inward from its outer manifestation toward a situation of the Self as autarch in the archemon of the fortress of the mind, viewing that outside of the Self with hostility rather than being beguiled by the *fascinosum* of the 'objective' percept, recognising it for what it is, namely a phenomenal appearance alone.

The *tantric maithuna* and various other forms of tantric yoga are means through which the Self may overcome desire simply to attempt to 'bracket off', sensation and to maintain a conscious control of the body and its neurology, its nervous processes and conduits shifting the energies toward the hara centre rather than the lower chakras beneath this (muladhara-coccygeal centre-and manipura or urogenital region), yet not allowing the energy to shift toward the higher centres but to control it within this lower region. Some say that the kundalini yoga may be undergone if the kundalini energy is sent out at the shoulder chakras and not beyond as it exerts a negative and even life-threatening influence should it be raised to the third eye or crown chakra causing a rupture of these centres, at least so sayeth the 'Fundamentals of the Hyperborean Wisdom', in the chapter on the 'Kundalini Logos'. Regarding sex magic the principle is to subject the Self to intense sensations without affecting consciously control the propensity to ejaculation: 'celebrating the semen and inseminating the cerebrum'. Such techniques are also discussed, discoursed upon in greater detail and at length in Julius Evola's 'Metaphysics of Sex'.

The last of the *nivaranas* or five bonds to be discussed herein is that of ill-will or aversion. It constitutes in a way the flip side of the former, of the desire consciousness and its attachment to sensual desire objects/experiences, in this case desire comes in the form of schaudenfreude of the pleasure derived on the part of the sadist in harming others. Herein can be seen the correlation between eros and thanatos and their connection in the archephalon or primitive brain, rackets often called the 'reptilian brain'.

Which often leads to a confusion of the two modalities of consciousness especially in the case of those who have been or were inherently decentered from the Self and separated from the Origin owing to pursue, coming to pursue a sadistic delight and harm both Self and other and typically the latter as in the case of the majority. Nietzsche's will-to-power also receives its recognition in this modality of the primitive consciousness beyond which level the debased rarely go, which explains the propensity on their part towards a morality whereas as the naturally aristocratic type reveals that they are of a more elevated nature which essential nature (a Spirit centred in its-Self), finds manifestation in the well-formed body and soul or criminality not amorality of the being, the superlative intensity of the will extending its conscious control of the lower principles of the being, maintaining their integrity and subjecting them to its will, maintaining the being in its outer form through willful Self-determination. They who are more corrupt fall victim to *schadenfreude* owing to their debauched and corrupted natures. Such folk as retards and those dis-eased (diseased), clearly reveal their corrupt nature in the most concrete form of expression-'the outer is the inner and the inner is the outer'-however the negative side of the general work is strengthened if strengthened by ignorance leads downwards to the darkest forms of *samsaric* existence.

Eight-fold Path

The positive side of the general work is expressed in the eight-fold path of the Hyperborean (Arya), and is denominated '*Āryāṣṭāṅgamārga*'. The aspects of this path are as follows: 1) right vision; 2) right intention; 3) right speech; 4) right conduct; 5) right life; 6) right effort; 7) right meditation, and 8) right contemplation.

As regards the first point, right vision means to perpetually keep *in mente* the contingency of existence and the necessary moral imperative of its transcendence.

This means to view the world and the internal causal operations of the Self in its involvement with the personality (the soul-body complex)-of Self-observation and Other- observation from the isolated position of the fortress of the mind, observing the *samsaric* flow of transcendent time and its contingency, that is to say the Demiurge in His existing in of his essence as 'temporalizing temporality' in the terminology of Martin Heidegger. This position of stance of perception or stance of perception necessitates the strengthening of the will as a means of improving the concentrative ability of the Self and thereby not becoming entangled in the external cultural superstructure 'differentiated manifold' of 'the creation' of Jehovah-Satan.

The notion of the 'phenomenological reduction' of a phenomenologist applies here in the active nihilism of 'bracketing off' of the accretions, of strengthening the vision and being distracted or entangled in the gestalt of perception and focusing on the entity upon the entities and their particular phenomenal appearances (shape; colour; etc.) either analytically (as parts of the whole 'entity') or synthetically (as a gestalt) rather perceiving them from the Self in terms of how they impress themselves upon the vision and what they are in themselves namely structural formations of phenomenal appearances possessing no motor principle (Spirit) and being governed by instinct and causal mechanisms inherent in their being, structures functioning according to their essential nature (essence) and these either a product of 'human [all-too-human]' invention, artificial constructs of the cultural superstructure else elements of the cultural superstructure having a basis in the archetypes of the Demiurge, what are typically considered under the term 'nature' or the 'pre-given' backdrop of experience which its-Self is not pre-given but simply a manifestation of the Demiurge as forms of the creation.

The next aspect or point of the eight-fold path is called *sammasankhapa* or *right intention*. The intentional motivation of the being who follows the path of the Buddha is that of transcendence directed toward the most subtle state focusing inwards and severing phenomenal bonds. All actions (or omissions which are themselves actions when undergone with intent) that are directed toward the Self and away from the world are positive and beneficial and may be denominated 'right' whereas all of those conducive to extroversion and Spiritual entanglement are not right but justifiably censored and castigated by the original Buddhist doctrine as leading away from extinction (the extinction of the phenomenal Self and in ceasing to burden one with its causality of distraction; perturbations and agitation-*dukkha*). the intention of the synarchy is antithetical to that of the Buddha, that being a deliberate attempt to sabotage; undermine; create harm and chaos and enchain the captive Spirits within the matrix of the Demiurge who they serve in exchange for power and material advantages lacking all inner light except else losing this light as they become increasingly bound to the Demiurge through the process of counter-initiation or 'synarchic' initiation so called by the fundamentals of the hyper boring wisdom. Right intention therefore entails the maintenance of a constant will directed orientation toward the Self and away from that which is external to the Self indeed from the direction away from the Self of all actions/omissions.

The third stage or aspect of the eight-fold path is out of right speech and is qualified as and based upon 'inflexible sincerity', ie. speaking the Truth and never lying which mentality corresponds to the area in nature that based upon an attunement to the Origin and acting in accordance therewith, ie. acting principally according to the Spiritual nature/essence.

Words being largely expressions of thought True thoughts-thoughts related to Truth and expressions thereof-beget True words and this conduces to a greater harmony not the 'sweet little lies' of the synarchy and its agentur whose words are simply a mechanic mechanical means of enchainment of the Spirit, designed to harm others and release their loosh and shift their focus away from the Origin and toward the kaleidoscopic whirl of *sensa* which the synarchy (and beyond this the Demiurge) engineers as a complex of phenomenal entities to distract the consciousness and to shift the gaze toward the Demiurge's creation. The Buddha (the arhant) who follows the eight-fold path speaks the Truth and exists according there to regardless of how unpleasant and problematic this may be for the hearer or reactor reader. However in the original Buddhist doctrine qualification is made to avoid unpleasant discussion and if not necessary to avoid creating strife and in harmony. However harshness and unpleasant words are a necessity at times and they must be heard to guide away from or forestall others following the path toward their destruction or causing harm to others be it the environment or other beings (mineral; vegetable; animal; 'human', etc.). Avoidance of gossip and slander are indicated which are necessarily harmful especially in the case of slander which amounts to causing harms to others without basis and is a staple of the weapon weapons of the cabal in their violation of others-who are thereby 'killed' are 'murdered' (and this to the degree of harm the slander visits upon them). Hence slander, being the habitual default setting of the cabal, is their default setting and 'go to' weapon in the case of encountering these those either non-compliant with their tyranny else those they perceive as threatening their to (eg. whistle-blowers; Truth; Conspiracy theorists; proponents, etc.) of various related ideas or doctrines which conduce to the liberation of the Spirit from the Demiurge's matrix prison when the cabal establishes itself in power as was (and is) the case of the dark age of the catholic church (their Jehovistic Demiurge programme) and the later Soviet Union (or communist programme) or in 'the West' (capitalist protestantism and liberal individualism). Hence the default tendency of the cabal is always mendacity and deceit (and deliver the obscuration of the truth of their actions; motivations and goals) and distortion (the lie manifesting as the perversion and destruction or in other words misrepresentation character (slander) and culture (the creation of simulacra to substitute for the authority of the being)).

Yet another of the eight-fold path is that of *right conduct*, meant in the sense of action directed outwards in relation to the world and others. This prescription of conduct parallels that of any system of classical ethics only more-at least in its religified distortion of the primordial buddhism-inclined toward the softening nature of the oriental-asiatic character, which is both cause and effect of the doctrine, causing a passivity and docility, as well as conditioning or creating, if not already possessed, an enervating influence on the consciousness embodied in the phrase: 'through strength learn gentleness, through gentleness strength will prevail (a quotation from 'Street Fighter 2: The Animated Movie')'. Such hackneyed notions are nonetheless a prescribed popular morality.

The synarchy wishes to inculcate in the consciousness of its devotees, or better said, captive slaves, as means of castrating them and reducing the adamant tension of the will to the laxity of the soul and its lack of fixity of aim, making of the being hyper-focused on the 'rites and principles', in Confucianistic terms and not on transcendence. This has its pragmatic purpose of keeping the sheep within the matrix sheep pen of the Demiurge, but does not enable their disentanglement from the world of phenomenal entities-the myriad 'faces of god', hypostases/emanations of the archetypes and their infinitude of combinatorics, which comprises the realms of causality and temporality. The 'ethics' or 'mores', prescribed in buddhism enable the system and priestly caste despotism to perpetuate itself and has its 'western', equivalent in judeo-christianity and its puritanical micromanagement of the lives of the 'common people', by the priest caste.

Though a mundane purpose is served and the comparatively simple 'commoners', are prescribed a code of conduct, the code and its enforcement leads to an excessive restriction on behaviour and action and thereby is more conducive to an enchainment of the Spirit rather than a liberation and verily constitutes this mesh of enchainment in at least one of the variety of fibres which wake, make up this cultural superstructure of religion.

The original buddhism had its 'etiquette and protocol', and yet the main focus was not in anal retentive monasticism, which came later and constituted the religious form of the degraded or deformed buddhism qua religion, but rather on the techniques and discourses (*Nikaya*), on meditative practice and the active 'nihilism' of the buddhist doctrine. Right conduct does have its place and it-generally-is orientated around a pacifism yet a guidance through subtle means of chastisement in the case of transgressions of this (hypothetical or no) pacifistic-altruistic comportment towards others in the world taken, in the later religious formations to two great extremes of 'not even having harming a fly', and obsessing over the morality of actions, restricting oneself and others through the fault-finding imposition of judgement through simultaneously pretending to be aloof from judgement (as in the case of the judeo-christian) and simultaneously comporting themselves towards others in a way which implies through behaviour judgement and condemnation of others.

Hence buddhism in its authentic form refrains from nit-picking and judgement of others which judgement exists within the self and the, is a responsibility of the self to attune its judgments to reality and not project, as in the case of the christian judgments upon the 'Other', recognising as it does that such a projection is simply a construction. However this may be, the attempt to elevate others necessitates judgement; evaluation and therefore judgement regarding others however defeasible and fallible and of necessity participates in the liberation of the population from their bondage to the Demiurge, through prescribing wise counsel and rectifying conduct through behavioural modification (chastisement; punishment).

The fifth of the eight-fold path is *right life*. This entails of necessity a minimalistic comportment toward the world and the entities therein, not overburdening the consciousness with sense or the objects thereof but rather a deliberate disburdening of the Self of the accretions, stripping away any attachments and leading oneself toward the origin through not only ascetic minimalism but through a lifestyle reduced in the quantity and intensity of activity, focusing upon the self and not immersing oneself in the endless distractions of the world of chaos introduced and imposed upon one by the synarchy. Hence the necessity of a detachment may serve as a preliminary condition or stage along the path of transcendence and may, upon the Self's becoming more strongly and fixedly attuned to the Self, be more accommodative of 'normal life'.

Hence the value of seclusion in both urban; suburban and rural settings to minimise noise and distractions and heighten the concentration of the Self upon its-Self. Other useful aids such as blackout curtains; earplugs and or earmuffs; cool environments ('air-conditioned'), which clarify the mind to a degree; white noise-generating machines (oscillating fans; air-conditioning units, etc.); sound-dampening panels and soundproof windows may also serve to minimize external distractions and noises which are of the, one of the major tactics of the synarchy in their attempt to dis-orient the lost viryas from their origin and indeed to dis-orient the awakened viryas, perhaps especially as they pose the greatest threat to the cabal and thus the synarchy is constantly introducing disturbances (typically auditory/vibratory, e.g. running vehicle engines; dogs barking; music and adjacent residences, etc.), as a means of shifting the focal point of conscious awareness away from the Origin and continually downward and away from the Self ('extroversion').

Right life, according to the buddhist doctrine, follows neither the path of the fakir with vain and absurd self-mortification or deprivation, nor does it follow the path of excess and hedonistic self-stimulation. Neither is conducive to living in a harmonious way, and both subject the being to needless harm and hardship, in the former instance, through an obvious state of deprivation (excessive fasting; BDSM-style sadomasochism; the inevitable consequence of which is a rewiring of the neurology of the being, inverting the natural order of things, through which pleasure is derived from pain, and pain through pleasure) nor through a life of sensationalistic thrill-seeking tout court (deprivation and excitation are employed as instruments of transmutation and transcendence in the way and to the extent they are conducive to this goal as a useful (insufficiently useful), means of overcoming a state of inertia and placidity. The rightness of this path reveals a wrongness of that of self-starvation and meaningless asceticism, of a masochistic imposition upon oneself of a needless suffering as means, (ostensibly), of transcending suffering (*dukkha*), and strengthening this, the ego, as a means of achieving this end.

However undergoing such trials and errors beyond an effective stimulus and making it one's habitual 'lot in life', extends beyond the limitations of the goal of extinction of the personality and accretions and towards aberrant forms of behaviour, making a vice (properly so-called as detrimental to progress along the path), a virtue in virtue of vice and therefore *wrong life*. The instances of nuns and priests as well as the average-everyday bar star are cases in point of the two diametrical extremes whereas the 'middle way' of the Buddha derives value from both asceticism and proper social conduct, synthesising the two positive moments and discarding the two negative trajectories of the, of either path, justly denominated 'excess' or 'vice'. This path is that of 'sublation', in Hegelian terms, the preservation of the positive moments of the antitheses and the negation of their negative moments, incorporating them into a new synthesis in the dialectic. Experiencing both extremes as the Buddha was portrayed to have done enables the accrual of these moments and incorporating them in oneself such that this leads to the self-recognising the aseity of these moments and their effect upon consciousness and discarding the meaning and significance of anything related to the Self, save as percepts/sensa of that are *anatta* (not-self).

Right life, of course, does not constitute a 'bourgeois compromise', in the way in which it is practised conventionally today, paying lip service to the creed of the Buddha and mouthing various phrases while seeking a life of decadent inertia or thrill-seeking hedonism. One conforms to the extent serviceable to their motivations of seeking the Origin and to the extent deviant therefrom one shifts away from this lifestyle of sociability and toward the lifestyle of buddhist praxis (and indeed in all cases, though to all appearances falling into the lifestyle of the 'common man' or mundane-though this is still only an appearance as the standards of *buddhi-manas*, or the Buddha mind are ever present in all relations between both oneself-reflexively-and Other-relatively). The mockery of Seneca regarding 'the poor man's room', of the patrician caste in his '*Epistole ad Lucilius*' ('Letters to Lucilius'), applies to the pretenders of the buddhist doctrine are simply infatuated with the archetype of the Buddha and become phagocitised thereby not authentically embodying the archetype but existing in relation to it as a simulacrum, which is what it becomes in their consciousness. Insofar the virya is extroverted from the Self and transmuted into a 'bourgeois buddhist', which is to say a 'bourgeois compromise', between the suffering of deprivation and the suffering induced by nervous exhaustion through hyper-stimulation, a lukewarm 'middle term', without any challenges of any significance. Given that most are forced to race along the treadmill of coerced slave labour and exist in the midst of the cultural superstructure of Jehovah-Satan, it follows from the premises that most will be incapable owing to a deficiency of time to practice buddhism in the proper way.

The sixth step of the eighth-fold path of the aspiring buddhist Bodhisattva is *right effort*, meaning that all efforts put forth, all motivational and intentional actions are 'right', insofar as the intention/motivation is orientated toward the origin and away from the realm of *samsara*. All intentions conducive to a diminution of awareness or a degradation of the consciousness qualify as 'wrong', or vicious actions, which actions entail omissions of action as '*omnis determinatio negatio est*' or 'every determination is a negation', in the phraseology of Spinoza, meaning all actions entail by virtue of their singular quality the negation of all that which is 'Other', to itself. Hence any slight deviation of consciousness, any lack of self-control or any introduction of foreign contents of consciousness into the mind which lead beyond this state towards 'wrong' or 'vicious' actions, namely those leading downwards and serving from deviating from the origin rather than orientated toward it. Indeed stasis itself, an unwillingness to forbear from action is itself inertia and leads of necessity downwards. Hence the necessity of a constant vigilance (*semper vigilans*), of praxis in both self and other relations as a means of working toward this state and away from the current of disintegration or slippery slope into the abyss (fragmentation and dissipation and extinction, while the Spirit remains still bound to the soul-body complex and thus-perhaps-suffers its fate amidst the chaos of becoming). *Right effect* thus metaphorically is like a compass guided by Spirit (the North or Hyperborean principle of the being and that is the being in its-Self), and the self reflexively aware can determine the degree of deviance in either direction from the polar origin or due North.

The eight-fold path of the Bodhisattva also entails 'right meditation', which is determined by a constant or perpetually clear consciousness and contaminated by the accretions with which the 'dirty', consciousness of the being who has become under the influence of Mara exists as-the awareness of the former being defined by a right vision; a right intention(ality-directed from the Origin), and a right effort namely a will determine self assertion and constancy of will '*sama satī*', is the translated Sanskrit of *right meditation*, and connotes a recollection (of the Origin), or blood memory, qualifying the Bodhisattva as a minnesanger or blood (*sange*) rememberer (*minne*, from the Eddic notion of Munin, the raven of memory, which perpetually accompanies Odin. Thought-Hunin-being considered as of no value without memory and memory being the pole around which thought polarises, being constantly bound to the origin should it be considered *right cogitation*, or *right thought*, the defining trait of the Autarch).

The right meditation of the Buddha entails a continual practise of mindfulness of the Self (c.f Heidegger's book 'Mindfulness', Heidegger having been affiliated with buddhists, both Theravada and, in the case of Thailand, and especially the Kyoto school of Zen buddhism and its members, e.g. Hakuun Yasutani; and Others). Thus self-awareness is the hallmark of the Bodhisattva, a being for whom existence is experienced principally, from the Self, or 'Olympian nucleus', of the being, in the words of Julius Evola.

Right meditation has its more discursive analogue in right contemplation with its delimitation of the four jhana. A balanced mind is the quality of this eighth step on the buddhistic path wherein the flow of thought follows with relevance and is guided by the suprarational consciousness, not distracted by the emotional effusions and excitation of the mundane and the constant deviation of thought from principle, imaginative chaos and ideation, taking one from a state of mindfulness and leading him towards practises of self-destruction, towards a world of dreams and false constructed realities that simply serve to plunge him into the corrosive waters of the world of samsara. Awareness of the Self must therefore accompany all contemplation as means of reining in any propensity to follow such aberrant paths from the Origin and toward the contingencies of the causal planes and insofar abdicating the self as causal principle of action and allowing 'externals' (percepts; sensa), with which one becomes fascinated to undermine the contents of consciousness by associations of ideas that have relevance only through the medium of these externals. The necessity of detachment also is essential within the contemplation aspect of the eight-fold path, the form in which all contemplations must take place to exist authentically as a Bodhisattva-neither comporting oneself towards entities in the mode of an attraction or repulsion but simply remaining aloof from the fray as Odin on Airthrone viewing the world in detachment, yet interfacing when able and when necessary to assist in the liberation of the captive Spirits and their harmonious improvement, creating greater rather than lesser overall harmony.

The eight-fold path, therefore, is one that qualifies one as a Bodhisattva that assists in maintaining one in the Origin and mitigates any 'fall from grace' (and this in proportion to the structure of the being's adherence thereto). As Sun Tzu said: 'a slight deviation at one point is a greater deviation at a later point', in terms of the something of the action/omission. One can, habituating oneself either to follow an upward path toward the Origin or following a downward path toward the abyss. In the former case, even should he voluntarily descend to the hell realms of the Demiurge, he will remain Self-centered and thereby will find his way back to his first estate.

Arya

Julius Evola's discussions of the notion of the area in the buddhist doctrine as well as in the historical formulation of buddhism is a sound argument for the origination of buddhist philosophy and practise in Hyperborean mankind, i.e. the closest descendants of the Hyperborean Vanir/Devas.

The term 'arya' means 'noble', in Sanskrit and conveys the notion of purity and Spirit, that which is perfected in its substance. Accordingly, the noble, evaluated in this wise on an ontological basis in terms of the essential nature of the 'arya', corresponds according to the original Vedic teachings to that which is Spiritual; untarnishable; unalterable; integral in its being. Hence, the 'integrated man', is an approximate translation of the 'aryan'.

At the time of the formulation of the buddhist doctrine, the 'integral man', of the Brahmanical caste had begun to dis-integrate by a miscegenation with the dravidian nigredos in the Indian subcontinent. And the original doctrine was formulated for the purpose of rectification of the castes in attempts to forestall this downward spiral of miscegenation and dis-integration of the castes. Through the dis-integration of the integral man becoming weakening, weakened and immersed in *samsaric* consciousness.

The project with its limited purpose failed and the contemporary Indian subcontinent bears witness to this failure. When the original doctrine was incorporative of non-Hyperborean peoples (i.e. Dravidians), and this through the excessive lenience of the higher castes (the Kshatriya and especially the Brahmanical castes), who accommodated the intrusion of foreign elements in their midst and precipitated their own down-going. Yet higher causes (those more antecedent), most certainly played a role additionally in the disintegration of the caste system, such as the continual densification of the substance, that is the Demiurge being represented in the Hyperborean mythos as a 'darkening of the divine' (Ragnarok), and the further stage of the downward spiral of the Kali Yuga exerting its deleterious influence on the world and degrading the consciousness of the beings dwelling within it.

Evidence of this has been propounded in both Julius Evola's 'Revolt Against the Modern World', and René Guénon's 'The Reign of Quantity and the Signs of the Times', as to the increasing densification of the world and the entities contained therein, which is the downward spiral of the Kali Yuga, the last of the ages or yugas according to Vedic cosmology.

Hence the integral man, the Hyperborean, had as with all else, been subjected to a multifactorial *untergang* (down-going) the principal cause of which (namely the Demiurge), was not within the control of most and thus they fell victim to the influence of the Demiurge, through being, to varying dis-varying degrees dis-integrated owing to an inner weakness or state of comparative decay.

'Sakyamuni' means, according to Evola's terminology, 'priest of the Sakya', which is a linguistic cognate of 'Saxon', or Teutonic tribe and which was a tribe from which the Bodhisattva, Prince Sidhatta derived. Hence this specific detailed argument verifies an origin of genetic nature and that this figure was an Hyperborean.

The parallelism between the Sakya philosophy, Sankhya philosophy of Kapila, a blonde-haired Hyperborean whose philosophy preceded the buddhist doctrine by millennia and corresponded therewith with fair precision argues that Sakya muni was simply carrying this philosophy forward and implementing it in Spiritual praxis that had a tight correspondence therewith and could be said to be the application of the original doctrine, its worldly praxiological manifestation. That Kapila was a blonde Hyperborean and that Sakya Muni derived from an Hyperborean tribe suggests further that the doctrine was Hyperborean and that 'Hyperborean ', means something specifically and essentially correlated with race and 'noble', has a connotation namely a biological one (in both meta- and physical sense) and not a 'floating signifier' without any fixed reference.

Hence it is fair to conclude that the original doctrine was Hyperborean and yet many counter considerations are put forth by those who harbour antipathy toward the Hyperboreans attempting to expropriate for themselves a doctrine which came into their clutches through its magnanimous distribution by the Prince Siddhatta and his affiliations such claims that the doctrine having been written in the vernacular or common language of Pali, a simple and primitive language, was a sign that it was aryan.

However, it may have simply either been written down later (faithfully or with distortions), from a Sanskrit original else may have been transcribed and presented in lectures or from memory by students to whom this was dictated in a language or-and least likely-made available to all as means of elevating the population-least likely as the original doctrine as expressed in the earliest texts contained much in a way of contempt for the Sudra caste and the common people and was largely restricted to the Kshatriya and Brahmanical caste who maintained custody of the doctrine. Hence, it is suspicious whether any of the current writings are fully original and not inclusive of at least some deformations. For this reason, only the earliest texts as outlined in Julius Evola's 'Doctrine of Awakening', may be considered adequately relevant to the original doctrine and more broadly in terms of Vedic literature and philosophy, only the earliest Vedas and the philosophy of Kapila may be considered authentically Hyperborean, all subsequent literature is merely a deformation, a cultural externalisation of the hybrid stock which was formed through the mixture of castes which were themselves based upon varna or 'colour', i.e. 'race'.

The original Sanskrit language in which the Sankhya philosophy of Kapila was written has much in the way of linguistic cognates with old Russian and German as has been proven by Indian (non-Hyperborean), scholars to be such in many scholarly studies.

Indeed, the 'Slavic Hyperborean Vedas', discussed by such as Alexei Trekhlebov and his variant of Slavic Spirituality 'Ynglism', amplifies on this and argues for how the original Vedas are of Slavic Hyperborean derivation just as was the Vedic Empire itself. The nobility of the Hyperborean had become degraded through miscegenation and the progressive densification of the Demiurge, thereby 'darkening the divine', rendering the noble less noble and ignoble as the very meaning of 'Hyperborean', became little more than a signifier without any fixed reference floating in the mire of the Ganges.

Sankhya

In the original doctrine of the Buddha, the notion of *sankhya* is propounded, the translation of which is 'volitional formations', or 'mental dispositions', according to some translators. It conveys the notion of those dispositions of the being both innate and those derived from past life karma which have served to form them, and acquired, those which are a result of the conditioning of the being in its existence both through its own 'volition', or willful intent else from 'without', through the overarching social- environment structure and its modification of the body. The same being-assuming this could ever be conceived) as depicted satirically in the Three Stooges episode 'Hoi Polloi' (1935)-if transplanted into radically different circumstances may acquire a different behavioural tendency, different *sankhya*, or 'volitional formations', or 'mental dispositions'. These are the habits with which one is entrained and through which one entrains themselves-only an entrainment of the self through the modification of the false self (body-soul, complex), undergone either through will else through passive effect. In both cases the being is modified and changed and this process of 'modification', is denominated 'nurture/nature', according to mainstream academic discourse, the changes undergone *in vivo* in relation to the sum total of being in which they are immersed and to some extent-to the extent of the body-soul complex-identifiable therewith.

The *sankhya* thus are products of internal and external influence of reflexive processes of the consciousness in its least dense (soul), and most dense (corporeal body), substantial formation. Hence the being, to the extent it has agency (volition, or willful striving), changes itself and is changed in turn as a dialectic of antecedent and consequent states of being, enduring and simultaneously atrophying 'in Time', within the Demiurge's universe as part of this cosmic vampire's substantial essence (i.e. the body-soul, complex).

The habits; 'mental dispositions', or 'volitions', of the being develop or form certain states of substance, be they neural networks; cellular changes, else subtle aetheric forms and presences which have their influence on the lower density vehicles of the being 'as above, so below', all states having their nascence at the higher, more aetheric/subtle planes of manifestation, ultimately deriving from the void or the cosmic womb of the Black Madonna at their Origin, i.e. in Hyperborean and the mind of Hyperborea and the mind of the Demiurge who is simply one being amongst other Immortals dwelling within this unintelligible and ineffable realm of sublimity.

The substantial formations that are called Sankara are thus formations of the will of the Demiurge and the will of the Immortal Spirit sphere, that is, the being for whom these accretions or Sankara are properties of his phenomenal (false) self. The tendencies of the mind manifest outwardly as tendencies of behaviour, and the behaviour of the being reflexively implies the tendencies of the consciousness externalising itself and mediated by and through the environment; the limitations which enable these actions/omissions to manifest given that they prescribe the causal means of their realisation or failure of realisation (their actuality or illusory nature, actuality, actual only *in mente* or in a verbal/theoretical way).

Thus, ultimately, it is, are these Sankaras are the products or tangible evidence of the war between the Spirit-Self and the Demiurge (body-soul complex and the sum total of circumstantial changes in structure that constitutes the 'with-world', in which the being is 'presenting', and dwelling in the midst thereof).

The being may choose to cultivate certain 'Sankaras', or patterns of thinking or behaving conducive to the formation of behaviour and states of existence, continue to or deviate from liberation and extinction (of the false self and its accretions). The eight-fold path is the positive prescription to lead toward the state of nirvana, the state of being beyond all states of being, of awakened, of conditioned existence if rigidly adhered to, and the deviation from this path as leading towards conditioned existence and the accrual of more Sankara, or 'volitional formations', through which the Self becomes ever more bound to the Demiurge and the Demiurge's soul-body formation, the archetypal projection of its will and being into which one, as a black scorpion encased in ever congealing amber becomes bound and over the course of time immersed in this structural formation becomes fused to the Demiurge and trapped within this Entity until extinction within *Pralaya* or the 'night of Brahma', consumed by the Fenrir wolf in the Wolf Time/Kali Yuga.

Enchainment of the Spirit within the Demiurge is thus the result of the accrual of sufficient Sankaras of intensity, of quality, and number that serve to drain one, drag one into the pit of the cosmic vampire's maw and become phagocitised, absorbed into this Satan, Jehovah.

Thus one must at all times remain in a heightened state of awareness, semper vigilance, and his predispositions and tendencies is exemplified and presented in the eighth-fold path in order to avoid this fate and lead himself towards *Nirvana* (*Nibbana*, in Pali). The behavioural or volitional tendencies or mental dispositions serve as causative conditions of the creation of these states, '*Sankara*'.

They are denominated 'engrams', in the Scientology of L. Ron Hubbard, which has a more or less tight correlation with the buddhist doctrine adopted (plagiarised?), by its founder or magian affiliated with, a magian affiliated with synarchic initiatic orders such as the O.T.O. and Thelema. The intent is to, via a 'phenomenological reduction', climate, elevate these, eliminate these accretions or identifications with the self and consciousness, recognise their alien and true nature, and thereby liberate the Self from the entanglement in these same formations of Demiurgic substance.

These same Sankara are also equivalent to egregores or thought forms which have at lower densities of their influence and their existence physical counterparts such as physical health or ill-health, cancer states, etc. The habitual tendencies of being are determinative and large part of the state one is in and any given state during the course of one's life may be approved or yet further debased depending upon the mental state which is the source of that which follows from it, in the physical *ordine geometrico* 'as above so below as within so without', 'the inner is the outer and the outer is the inner'-'race is the image of soul' (and of Spirit?).

The Three Stooges episode aforementioned illustrates well the Socratic maxim: 'virtue can't be taught'. For those vicious by nature, i.e. the passive and the demonic incarnations, it is at most a mechanism of restraint that entails their feral impulse towards self-seeking, and not the seeking of the self but simply a further involution into the personality and a contribution to the degradation of the world into lower density and greater degrees of density, of entropy. Hence the morality or *Śīla* of buddhism serve to mitigate the negative influence of the lower stocks who require this 'moral instruction' the creation of norms to maintain an orderly society according to the caste system.

The episode depicting the Three Stooges is a trio of young janitor lads who one professor observing them contends he can be made into 'refined society' (nurture), the other professor that is impossible (nature). The conditions are created and the outcome is an activistic resurgence of their inner nature, meaning that no ethical sense is acquired and extending this principle to the original doctrine of the Buddha which was formulated for the higher castes only those who are noble, that is to say Hyperborean, are capable of exhibiting an inborn virtue regardless of environmental conditions as the black sun of the Spirit shines through their grossly corporeal being and illuminates their path to a higher state regardless of debasement of external conditions.

In the contemporary society under the influence of the triumph of the chandala and the regression and inversion of the caste system, the noble shine as can be observed in the comparative decency of the Hyperborean s who have had the misfortune to end up in unsuitable and degraded states in life either occupational or social such as being reduced to penury or the streets, and conversely the former chandala being elevated to the highest height and this without merit justifying their elevation but simply owing to their alleged 'victim status', and the maxim of the chandala creed: 'the last will be first and the first will be last'.

The Sankara or 'engrams', inculcated in the mind take root in the those of most intense disposition that is to say in those who are Immortal Spirits endowed with the vril and this to such a degree as to be very difficult to restrain and control. Hence much of the cultural superstructure is designed as it is to enchain the Spirits and to induce Spiritual reversion. This ensemble is targeted toward those most noble, to appeal to them to the greatest extent and through the most subtle means tailored to individual castes and demographics to corrupt them and lead them to the slaughter. The very intensity of the well of the will causes the noble-they who are endowed with Spirit-to immerse themselves in the object of fascination and have it drain their energy in the process whereas those of a more dull and feeble consciousness are not so corrupted and beguiled by virtue of this feeble mindedness not being as intense in their intentionality, in their comportment entities. Hence they are so very often co-conspirators with the demons and are indeed hypostases or concrete formations of the Demiurge himself and thus to engage with them is to engage with the Demiurge in His attempts to enchain the Spirits to the lower world(s), to the body-soul complex. Their deployment of weapons of the Demiurge is designed to facilitate the enchainment of the captive Spirits; to corrupt the noble and to transform them into debased life forms addicted to sense; to certain states of consciousness induced and attained by the harmful nostrums and cultural forms the pasu who introduces for this purpose and in most cases in full consciousness not only immediately but by way of the Demiurge but as a Demiurge concealing himself behind these blinds or pinocchios. The notorious examples of drug dealers; sale of liquor and sex perversions (from prostitution to pornography to debasing sexual acts degrading and corruptive of the Spirit) being significant indices of this corruption. In order to extricate oneself from this oubliette of the Demiurge the eightfold path is indicated and indeed essential and only, they only they who walk this straight and narrow path may avoid the multifarious pitfalls of the Demiurge.

The proper nature and essence of the Hyperborean, that is to say of the noble metal is to exist devoid of accretions or attributes and this is the first estate of beings who involuted on the earth and who became entangled to varying degrees in the mire of the Demiurge though still possessing within themselves their noble nature, this noble nature, a state not attainable by the pasu and is certainly not acquirable at all as 'virtue can't be taught'-it is inborn. Accordingly the two antipodes the Hyperborean and the pasu and magian are diametrically opposed and thus represent contrasting ethics. The latter two may attempt to follow the latter letter of the buddhist law but are estranged from its Spirit and thus must be monitored in the event their

inherent tendency to deviation from this path lead towards harm to themselves and to Others. The inherent nobility of the Hyperborean leads them towards a positive and upwards trajectory of motivation pointing at the goal namely at Hyperborea, the primordial state, their True essence as Hyperboreans. They seek, and for the positive purpose of Spiritual affirmation, power and strength and creative endeavour and 'jealousy' (assuming that that were all conceivable in the case of the noble), guard their freedom as a necessary condition to attaining real freedom from the sankara or accretions 'accretions'. The bonds of the Demiurge which serve to bind the Spirit within its clutches. Hence the antipodal types seek to dis-empower; weaken and render robotic and repetitive, the noble strivings of the Hyperborean as means of transitioning the Hyperborean towards enchainment; and fusion with 'the One', through either the fragmentation or destruction of the soul-body complex and attempt, attempted merger of the Self with 'the One'. though the past you imagine may appear to have an independent mind and be capable of 'sincerity', they are little more than archetypal masks worn by the Demiurge in the latter's attempted assimilation of the life force of the captive Spirits. Hence the inversion of the ethics prescribed by the synarchy as means of trapping them within the matrix of slavery and extinction.

Śīla

The equivalent to the taoist 'li', or ethical precepts or principles is called Śīla in the Sanskrit. This serves as a positive prescription of conduct, the parameters of action and omission within the world and in relation to entities 'outside' of the Self. This in addition to the eight-fold path circumscribes and delineates right conduct and what is deemed a necessary adherence in order to attain nirvana. The ethics and morality of the original doctrine was bifurcated or dichotomised into the appropriate conduct to pursue and the appropriate conduct to avoid falling into a state of conditioned consciousness, entangled with the Demiurge and being phagocitised or consumed or by the entity in pralaya is fused therewith as a synarchic or counter-initiate else phagocitised and consumed within the current phase of temporal cyclicity. The dichotomy of the Self's orientations *Critta* (right performance) and *Varitta* (right avoidance), are thus essentially the two categories of ethical conduct of what qualifies as morality in the original doctrine and what deviates therefrom and in proportion to the degree of deviance is considered 'immoral', and 'unethical', conduct, but what neither deviates therefrom nor adheres thereto would be considered value neutral or simply inconsiderable

The emperor Ashoka who instituted buddhism in the Indian subcontinent and around the collapsing Vedic empire established 'ethical pillars', with the particular precepts expositing right and wrong conduct for all in the various regions. Such symbolic forms of communication (being also written), have a significant impact on the population in terms of introducing these notions into the consciousness, especially if they are inscribed on stone or wood, these substances having magical influence on the consciousness by virtue of their organic structure made of living material which serves as not only a transceiver of information (from without, receiving the conscious intention of the viewer/reader) but also retaining this information within itself as the various statues, *et alia* of the ancient world, bare testament to, retaining the energies of the folk over the duration of Time.

According to occult principles, stones themselves are simply substances of greater density that evolve and transmute over the course of time and on this basis serve as optical receptacles of information storage, a principle which finds corroboration in contemporary technology and silicon chips being repositories of information yet which have a finite life storage owing to the charges they undergo. The modern example of the Georgia Guidestone serves as an exemplary case of the impression of meaning into the consciousness of physical monuments of stone and their influence on the population which replicated the principles of Ashoka only taken up to the contemporary global crisis of overpopulation and the stones' ethical prescription of the necessity of its limitation.

The *Critta* or criteria of *right performance* are: all actions/omissions which conduce to overall greater harmony; equanimity; self-regulation, and freedom from harm. The antitheses of these same are *Vāritta*, or prescribed action/omission. What conduces to overall harmony in the world is that which conduces to overall liberation from the world. Hence creating a veritable play palace of a world which serves to please they of the coarsest state of mind may as an appearance be harmonious (for them), whereas that which appears (to them), onerous hardship, and unpleasant would be potentially the greatest benefit to them and others and therefore most harmonious overall. A society like contemporary modernity falls into decadence and being based upon the pleasure principle collapses under its own weight and creates overall greater harm than less. This, of course, is the intention of the dark forces, namely to tear down the societies of others by encouraging the vices of hedonism and excess in all manner of forms as a means of destroying the population and then superimposing a coup through this discontented mass, through the discontented masses else foreign mercenary troops.

Such episodes as the decadence of the ancient roman empire via the near eastern invasion and attendant mystery cults as well as that of the bolshevik revolution an exemplary also repeating the same pattern or operating on the same blueprint of sabotage: infiltrate; build power; divide and conquer (factionalism), weakening the society from within to serve their selfish usurpation and the destruction of their opponents who would obstruct their power grab if a direct attack were made.

Hence harmony is the overall desired end state and this as a means to more effectively lead the population to a state of liberation from worldly contingency and conditioned consciousness. Self-regulation follows from intelligible and sound instruction of wise leadership and these raised on sound principles become sound members of society: *mens sana in corpore sano* ('a sound mind and a sound body').

The converse also obtains with those born of a society of chaos having a much higher probability of losing their first estate than those born into a more harmonious society and this proportional to their state of being in the state of society and beyond this the cycles of Time of Demiurge.

In order to establish a society of a sustainable nature, freedom from harm must be guaranteed and this through the appropriate protective measures: families defending and protecting themselves and communities at large and, should the society become increasingly complex, the professional force of police and soldiers, the former for domestic security and the latter for defense against foreign enemies and indeed aggressive wars against they who are creating needless harm upon the earth. The two forces should be kept separate from with the military focus focusing only on foreign threats and called in only when the police are insufficiently powerful to deal with domestic affairs, both factions being limited according to Śīla and being strictly regulated by the wise aristocracy who superintends affairs of state, the aristocrats themselves being the generals and highest level military functionaries. Indeed the nation or society of Tradition was never bifurcated into kshatriya (warrior) and Brahma (priest) caste, which only occurred during the time of the Kali Yuga or Iron Age as exemplified in the Vedic Empire and later under the catholic despotism becoming yet more inverted with the priest caste of the magian usurping the hegemony of the warrior aristocracy. A re-turn to the Origin and ethics mandates such a structure-not a priest caste of demure worshippers-but rather a cadre of elite supermen, those truly meritorious of the name Hyperborean.

Turiya

According to the original buddhist doctrine the Atma or True Self is also designed designated 'the fourth', i.e. the state of being beyond that of waking consciousness; the dream state (imagination), and dreamless state (infraconsciousness). This is a state that is itself dwelling within itself, dwelling in the Origin as a Spirit whose gaze is on itself and not in a state of 'reversion' (according to cf. 'Fundamentals of the Hyperborean Wisdom' (or 'extroversion', in the writer's terms). It is this state of being that the Hyperborean Wisdom designates the Absolute Ego or a residence within the Actual Infinite as a Thulean Immortal, a Hyperborean god centred on itself and unassailable in its-Self as an iron-clad warrior occupying the valplads or battlefield in his self-created archemon or citadel. This is the state of *Turiya*, not a dwelling in the world while not being 'of the world', as the pomposity of the christian's have it but rather being 'in the world'-'not of the world'-and 'against the world' as an awakened virya or Berserker Siddha, a Bodhisattva seeking the liberation of the captive Spirits and the destruction of the slave architecture of the Demiurge, i.e., the system of Chang Shambhala and the earthly synarchy and its satanic priests of hypocrisy. The True Self is realised not for the purpose of a cowardly escapism or flight from reality but rather for the fulfilment of duty, namely, to assist in the liberation of the captive Spirits who have become- voluntarily or no-entangled in the matrix of densified substance that is the Demiurge existing in his essence as Time and space, the densification of the Essence of the cosmic vampire. Hence the war is a war everlasting against the Demiurge and his hosts of dark forces, against the 'evil tide' of His manifestation and the myriad entities which are archetypal projections of His will.

The Atman in its self-realisation in its complete integrality of its-Selfhood (icheit; ipseity), its authentic being-its-Self is the state beyond conditioned existence, denominated nirvana, the ultimate state of salvation. Parallelism of this conception may be found in the Taoist conception of wuxin or 'no-mindedness', wherein the contents of consciousness and indeed consciousness in its actuality as conditioned consciousness are extinguished and a state of 'no-mindedness', or void is attained. This is also present in Zen and constitutes the hallmark thereof, the very Hyperborean symbol of the re-turn, the leftward swastika symbol of re-turn ('manji', in Japanese), absorbing its-Self into its-Self in the manner of a Demiurge or creator which is indeed the authentic being of its being, i.e. the *Atma*. Hence the *Atma* is not realised or returned to via any right-hand path, devotion to the Demiurge and the absorption therein, in a fusion therewith but rather an antagonism thereto, following the leftward swastika's path against the cycles of Time and conditioned existence, attaining *Atma* against Brahma and certainly not identifying the *Atma* with the Demiurge as a merely created hypostasis of Brahma but rather an Enemy, an antagonist of Brahma-only through this path, that of the Warrior-Berserker, may nirvana be attained and only through this means may the Hyperborean accomplish its purpose in the incarnation: to oppose the Demiurge and to mitigate if not destroy his influence as a densifying and degrading dark pall which has ensconced the world with his debased power madness.

Nirvana is a release/liberation from the cycles of rebirth (*samsara*), and from the accompanying *dukkha* (suffering), which are essential analogues of day of samsaric consciousness, they who have not made a re-turn to the Self under the sign of the manji or swastika, the left-hand level rotatory symbol of the Origin.

Hyperborean Buddhism

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BERSERKER

BOOKS

